

GOSPEL SERMONS
BY
CHRISTIAN MINISTERS



Rev. William W. Staley

Presented by Rev. D. A. Long

Rev. W. W. Staley



GOSPEL SERMONS

—BY—

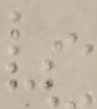
Christian Ministers.

EDITED

—BY—

ASA W. COAN,

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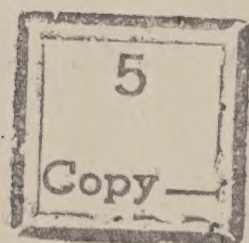
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William S. Chesters*



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PREFACE.

This book is the consummation of a purpose long cherished.

Each sermon reflects the author's own opinion. No one contributor is in any way responsible for the views of any other. Each writer selected his own subject and treated it according to his own convictions and conceptions of truth. The biographical sketches were prepared, in most cases, by friends of the authors. Some of them were written by the editor. They are necessarily brief. The writer of the first sermon in the book preferred not to be represented by a biographical sketch. Of his appearance his portrait will speak. Of his good taste, good spirit, learning and ability, his sermon will bear testimony.

It is hoped that the book will prove to be a fair representation of that unity in variety peculiar to the Christian movement from which it proceeds.

The editor desires to express his gratitude to those ministers who have so kindly responded to his request for the discourses which make up the volume.

Invoking the benediction of the Most High upon its mission, we send it forth to preach the everlasting gospel when the pens of those who wrote it shall be taken up no more, and their voices silent forever.

A. W. C.

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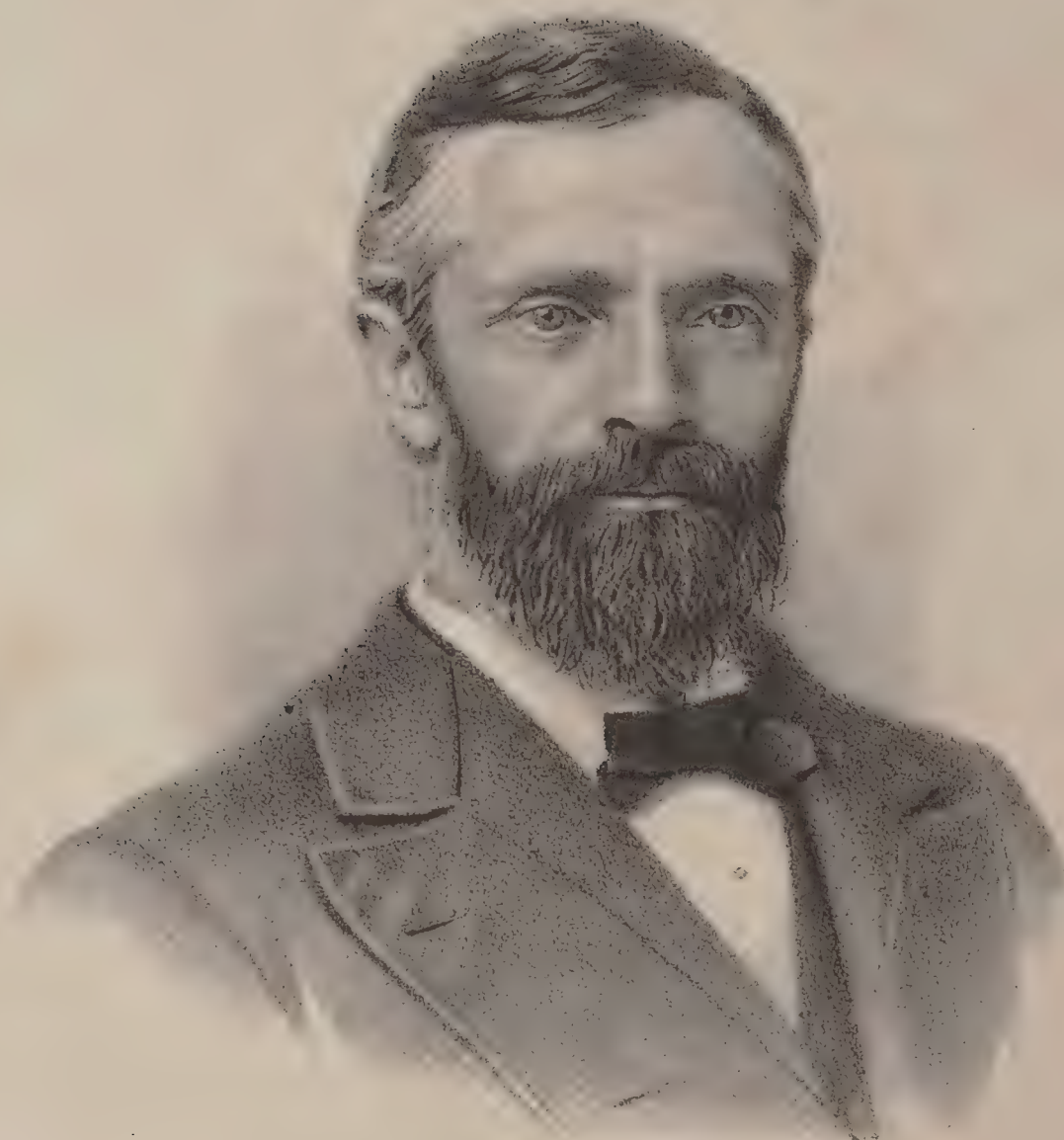
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Fraternally yours
B. S. Batchelor.

A CENTENNIAL REVIEW.*

BY REV. B. S. BATCHELOR, OF NEW BEDFORD, MASS.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls."—JEREMIAH 6: 16.

A position of great honor has been assigned me as preacher of this anniversary discourse, commemorative of the establishment of the church worshiping in this house one hundred years ago; yet a position from which one might shrink when he remembers the ability and patient labor required to do justice to the occasion.

The centennial anniversary of the organization of any church would be an occasion of note; for a hundred years is a long time for a church to maintain an uninterrupted existence in this changeable world. But this church represents a new era in religious thought; and it therefore invites us to a centennial celebration of more than ordinary interest and importance.

This service commemorates also the life and labors of the first pastor of this church, whose ministry was intimately associated with it during the first half century of its existence as its trusted leader, counselor, and friend—a man of no common mold, but a born leader of men, who left his mark not alone on this community, but upon adjacent towns through all this region.

Delegates are present to day from various churches planted under the fostering care of this mother of churches and by the faithful labors of its devoted minister—and which are towers of strength in their respective localities—to join in these services of commemorative joy.

*Preached at Dartmouth, Massachusetts, May 21, 1880, at the One Hundredth Anniversary of the organization of the church in that town; and of the beginning of the ministry of Daniel Hix.

Conservatism and progress are grandly illustrated by the history which this day commemorates and recalls.

Progress without conservative prudence tends to anarchy and ruin, while conservatism that admits no progress banishes improvement and dooms its victims to the treadmill of superstition and mental bondage, if not to personal and political slavery.

True conservatism follows old paths, not because they are old, and wise progress seeks new paths, not because they are new. True conservatism is progressive, and wise progress is conservative. Old paths may well be followed when there is no good and sufficient reason for change; but new ones are to be preferred when they are better than the old.

Truth is eternal and unchangeable, though its forms differ according to the varying circumstances of human life. From age to age mankind are called to meet the claims of duty in forms determined by the circumstances of the hour; and each generation has its own peculiar work assigned it by conditions beyond its own control.

Indifference to the claims of truth and the demands of duty is, and has ever been, a common failing of mankind. The word of the Lord to the prophet, and through him to Israel, is not antiquated, though so many centuries intervene and changes so radical have occurred.

Is it not well, then, on proper occasions, to pause awhile and inquire whether we are really in the old paths of righteousness and truth? And what more proper time for such inquiry than when assembled on an occasion like this, to review a church history of a hundred years--the lifetime of three human generations?

What changes have occurred since first that little band covenanted together to live in fellowship as members of the church here established! The new born nation was then engaged in its life and death struggle for existence. Independence had been declared. Lexington, Concord, and Bunker Hill had, five years before, witnessed the first shedding of the blood of patriots by the hirelings of the British crown; but the military arm of the mother country was still extended menacingly over the land,

and the question was yet pending whether Washington and his associates were to be hung as rebels or honored as the patriotic founders of a great and glorious republic.

The stalwart yeomen of the land were in the army, suffering, as only patriots can, privations, exposures, and death, that their posterity, if not they, might live in a country free from foreign control and kingly oppression.

It is a trophy of the gospel worthy of remark that in times of such trouble the peaceful kingdom of the blessed Redeemer not only held the ground already won, but established new churches possessing such vitality that after the lapse of a hundred years an assembly like this can be convened to commemorate the event.

There was in the country at that time a prevalent tendency toward free thinking. Young men, while imbibing the principles of political liberty, took in, also, the atheistic notions of the liberal leaders in France.

The enemy came in like a flood, but the Spirit of the Lord lifted up a standard against him.

The church organized on this spot May 21, 1780, was of the Baptist denomination, and it was, therefore, an emblem of liberty as liberty was then understood, each man having a recognized right to worship God according to the dictates of his own conscience, provided those dictates did not seriously conflict with the views of a majority of his associates.

The more comprehensive view, which enables men to differ and still to live in fellowship and unity, was not yet attained.

The pilgrim fathers who, a century and a half before, landed on Plymouth Rock, fled from the persecutions of England and the profligacy of Holland that they might establish on these western shores a commonwealth consecrated to the maintenance of civil and religious liberty; but they were not willing that men holding opinions unlike their own should enjoy the privilege of dissent.

They were far in advance of the Puritans of the Massachusetts Bay colony, who persecuted the Baptists and Quakers, and who, in their zeal for their traditions, drove Roger Williams out

of Salem in the dead of winter, not caring whether he survived or fell a prey to the elements, to wild beasts, or to Indian savages.

The Baptists—of whose faith Roger Williams was a leading exponent—held that men could rightfully be held amenable to the civil magistrate as to temporal things alone, and that in spiritual affairs they were accountable only to God.

They also held—in addition to the doctrine of full religious toleration—to a purely regenerate church-membership, and received to the church and its ordinances only such persons as gave credible evidence of conversion.

Among the Congregational churches the half-way covenant had brought in many members who made no profession of any saving change.

The Scriptures were received by the Baptist churches as their only and sufficient rule of faith and discipline, though it is to be feared that they made their human creeds their practical rule, rather than the word of God itself. The principle, however, was acknowledged; and it was not strange that a man like Daniel Hix should apply it to practice more thoroughly than less original and thoughtful men.

The early years of the present century were a period of great religious activity in this country. The effects of the war of the Revolution had measurably passed away, and the people were at liberty to turn their thoughts toward various questions which had been kept in abeyance by the political issues which had occupied the public mind.

At that time a movement began in humble circles which gave rise to a new religious sect or denomination, known by various epithets among its opponents, but itself accepting no name but Christian, and discarding all sectarian names or titles as tending toward division in the church of Christ.

In New England this movement prevailed chiefly among the Baptist churches, and drew its accessions of ministers and members largely from them.

Abner Jones and Elias Smith were Baptist ministers; and they

brought with them many of the opinions and usages in which they were reared.

In Virginia, North Carolina, and other southern states a movement like that in New England—and nearly simultaneous with it—began among the societies which were then being organized into the Methodist Episcopal Church.

Against the measures proposed and persistently urged by Bishop Asbury, a protest was made by some who prized Christian liberty above sectarian glory; and separate societies were organized, rejecting the episcopacy and human names and creeds, and accepting the name, authority, and word of Christ as sufficient for the necessities of believers in him.

In Tennessee, Kentucky, and other western states, a like movement, with like results, prevailed among the Presbyterians, under the lead of Barton W. Stone and others.

The people of those different sections soon formed mutual acquaintance, and intercourse begun which has continued till now, each section retaining its own local ideas and forms of work and worship, but all agreeing in the great principles of liberty which alone gave them good and sufficient reason for existence as a distinct people.

Toleration has made such progress during the last half century that one with difficulty realizes how high and strong were the walls between rival churches and denominations a hundred years ago.

Still, such is the tendency of human nature toward bigotry and intolerance that the time will not soon come when the world will need no protest in favor of fraternal fellowship upon the basis of character and not of opinions and ritual observances.

Among the first to engage in the new movement in New England was Daniel Hix; and he threw himself into it with all the ardor of his being, which allowed him to do nothing by halves. The accession of such a champion caused the spread of the principles advocated by him through all adjoining towns.

The movement of which we speak was distinct from and dissimilar to that which soon after caused a separation of the Unitarian element from the Congregational churches of New Eng-

land. The latter was an intellectual movement among men of learning, and was less a protest in favor of liberty than dissent from the doctrines of orthodox creeds. It retains, to a great extent, its negative character, and consequently loses ground when the rigidness of doctrinal statements is relaxed in orthodox circles. Its scholarly type has also been retained, having for leaders men of learning and culture, and Harvard University as its nursery.

The movement of which we speak, and in which this church and its first pastor took a leading part, was peculiarly one of the people, and reckoned among its champions few men of scholarly attainments.

As it was with those early leaders, so it has been with their successors, to a greater or less degree, though a decided change for the better has taken place within the last twenty-five years.

The notion extensively prevailed in those early days that ministers should rely on no previous study or other literary preparation for public discourse, but should receive direct inspiration from above.

When young men were impressed with the conviction of a call to preach the gospel they were often thrust at once into the ranks of the ministry, with no such previous preparation as the importance of the work demands. As a result, many earnest exhorters, rather than instructive preachers, were put forward,—men successful in stirring religious zeal and promoting revivals, but who lacked ability as pastors to build up their converts in knowledge after their ingathering to the church.

Many true friends of the denomination believe that one reason why it has taken no higher stand and exerted no wider influence in the great centers of population is that men have not always been at hand prepared so to meet the demands of the times as to compete with the strong men whom churches of other denominations have brought to the front.

Consecrated learning is essential to the successful promulgation of the gospel of Jesus. He, the great model preacher, possessed divine wisdom that enabled him to speak as none had ever spoken before him, and as none have spoken since his day.

He took unlettered men from the fishing-boats of the Sea of Galilee, and from the receipt of customs, and sent them out to preach his gospel among the nations; but not till they had been under his tuition for three years. He wrought his miracles before their eyes, and taught them in public discourse and by private conversation till, by seeing and hearing, they were so far brought into sympathy with his mission as to be prepared for the baptism of the Holy Ghost on the day of Pentecost.

Thus prepared, those men—his first apostles—were able to stand before rulers and kings, as well as before common men, and speak “as the truth is in Jesus.”

Education should not be placed paramount to such preparation as grace imparts, but in its place it is important

Men are regarded as fitted to practice as lawyers or physicians or to serve as teachers only after thorough courses of study. Why, then, should not he whose responsibilities exceed those of men of any other profession be content with less thorough preparation?

Paul excelled his fellow apostles, not because he was a better man, but because of his superior advantages of early training as a pupil at the feet of Gamaliel.

Luther would never have been the father of the Reformation of the sixteenth century had not his training in the university made him familiar with the learning of his times and enabled him to read the Latin version of the Bible which he found in the library. How else could he have learned the doctrine of justification by faith as distinguished from the Romish doctrine of justification by the ritual observances of the church?

Daniel Hix was a strong man, of keen penetration and profound experience, and was well fitted for the work assigned him; but would not his power for good have been vastly greater had he enjoyed the advantages of careful early mental discipline, and had he through life been a man of extensive reading?

As might be supposed, under the influence of these views as to education, written sermons were utterly discarded; and a preacher with a manuscript before him would scarcely have gained a hearing in most congregations. By persistent extem-

poraneous speaking ready habits of utterance were cultivated very unlike the bookish methods which prevailed in most New England pulpits.

Note-singing was as much abhorred as note-preaching, and the people would as soon have endured a written sermoneer at one end of the meeting-house as a note-book at the other; and no choir, either chorus or quartet, was commissioned to monopolize "the service of song in the house of the Lord."

The singing was congregational, and was regarded as being as really an act of worship as the sermon or the prayer, and as no less important. Has not departure from the good old custom of singing by the congregation in public service, by the churches of our day, caused a serious sacrifice of power?

Improvement has been made in church psalmody and music, and the art of singing is more general now than in former times. In our Sunday schools and social meetings we enjoy the inspiration resulting from the union of many voices in sacred song. Why, then, should not our sanctuaries, like the heavenly world above, resound with the voices of multitudes hymning the praise of God?

Instruments of music were discarded, but they soon found their way into the churches, to the discomfiture of some devout worshipers.

A story is told of a good deacon who so abhorred the violin that he would not go to meeting and hear it played. That he might attend the communion service, it was arranged that on communion days the instrument should be laid aside. On a certain Sunday, however, the deacon having taken his seat, the profane sound of the detested instrument fell upon his ear and he started for the door, his associate in office calling after him, saying, "Deacon, deacon, I don't like the fiddle any better than you do, but I'll not be fiddled out of the meeting-house."

Few traces of this prejudice remain since the invention of cabinet-organs has placed the ownership of a respectable instrument within the reach of every congregation.

Prejudice against a hireling ministry—to use the language of

those days—was very strong among the people of this vicinity, which prejudice was fostered by their minister.

From the founding of Plymouth colony it had been the universal custom among the people of New England, except in Rhode Island, to assess taxes by law for the support of the ministry of the Congregational churches, and this provision of law was clung to with the utmost tenacity by members of that sect. So late as 1830, when the law pertaining to this matter was changed in Connecticut, so good and wise a man as the father of all the Beechers, according to his own confession, thought it the darkest day the state had ever seen ; but he lived to change his mind, and to rejoice that the church had been emancipated from dependence on the state

Disestablishment is a coming question in Great Britain, and there is no room for doubt that the Church of England would become by far a greater power for good than now should Gladstone's administration bring the question to a successful issue by placing the Established Church on a level with the various dissenting bodies of the kingdom.

Above all restraint, men dislike to be restrained in the exercise of their religious liberty ; and any church enjoying state patronage is likely to be, in consequence, an object of aversion to those without its pale.

The governments of this world are ordained of God in the very constitution of man ; but the functions of the state and of the church are diverse from each other, and they should never be confounded.

One chief excellency of our present form of government, state and national, is that all religions and all religious bodies stand entirely independent of the state, looking to it for nothing but the exercise of its grand function as a preserver of the peace.

When compulsory taxation for church uses was the law of the land, and "the poor man's cow was sold to pay his tax," it was not strange that many minds were prejudiced in the opposite extreme, and that they opposed the payment of any stipulated salary to the pastors of churches.

In this immediate vicinity this prejudice was strengthened by a local cause. The town of Dartmouth was largely settled by Friends, who held that no man should engage in the ministry as a condition of moneyed compensation. This is a noble doctrine, properly applied; but it may be so construed as to set aside another truth of equal importance, that no labor should ever be accepted or required without adequate compensation.

If there is danger of avarice and greed on the part of men who assume the sacred functions of the ministry, is there no danger lest the love of mammon blind the eyes of men who occupy the pews?

The ministry is a sacred work, and men who engage in it should be inspired by love for its sacred employments; but an inspired apostle, no less than Paul,—who himself forbore to use his right in this regard, assures us that “the Lord ordained that they who preach the gospel should live of the gospel.”

Daniel Hix, better than most men, could afford to bestow gratuitous labor. He had an iron constitution and a fruitful mind, and his avocation as a farmer favored thoughtful habits and prepared him to speak to men of that theme which lay nearest his heart.

He was an early riser, and through the long summer days he labored with a will, putting his own hand to the plow; but when duty called, leaving all, he would saddle his horse and go to do his divine Master's will.

Industry and frugality brought to him and his faithful wife their appropriate reward. With his years his means increased, and at the close of the fortieth year of his ministry he preached a commemorative sermon. Alluding to his gratuitous labors and his business success he slyly remarked: “I have as good a farm as any of you, and no thanks to you for it either.”

It is doubtful whether the churches planted by his labors were in the end benefited by the indulgence of their great founder. Trained to rely upon gratuitous service, when the infirmities of age and subsequent death took him from them on whom they had leaned as children on a father beloved, some of them

failed to provide for themselves, and decline and death has been the result.

The money question in church affairs is one of vital importance, and no church can secure permanent success until this question is well understood and honestly met according to the principles of ordinary prudence and the law of equity as recognized by Christ and his apostles.

These notions have not been mentioned as leading points of interest. Had they been such, the movement of which they were appendages would have soon exhausted itself, and we should not have been gathered here to celebrate this centennial year. Vital principles were involved.

As has been intimated the love of religious liberty characterized the movement by which this church and its pastor were brought to sunder denominational ties, discard all human creeds, and make the Scriptures, as interpreted by individual judgment, their only rule of faith and duty.

The world had long been cursed by sectarian strife and divided into rival factions by religious intolerance, but those men believed that there was a more excellent way, and that Christians could live and labor together and love each other while maintaining the rights of conscience as to matters of opinion.

They loved liberty, but the liberty they loved and sought, and resolved they would enjoy, was not license. They did not regard themselves as authorized to reject a single "thus saith the Lord" which the sacred word contains.

The Scriptures were their constant companion. Some ministers could repeat whole chapters, if not whole books, from memory, and no scripture quotation could be made in their hearing but they could turn with readiness to chapter and verse, and correct any inaccuracy or error. Their rejection of creeds caused them to be regarded with suspicion by the sects around them. Many people then, and many now, are unable to understand how Christians can live in harmony with no formulated creed to bind them.

Rejecting the scholastic terms in which the doctrine of the trinity was stated, they were regarded as unitarians. They re-

jected the human formula, but they accepted the profoundly biblical doctrine that Jesus is the divine, only, and all-sufficient Savior, and its associated doctrine that the Holy Spirit is the divine agent by whose power the purpose of the Father in the regeneration and sanctification of men is wrought.

Had not the doctrine of the trinity been urged as a test of fellowship, there would have been no disposition to oppose it on their part. They were content to state their views in Bible terms, and thus leave each man to form his own opinion; but the gauntlet having been thrown down they took it up, and as would naturally be the case, some men of a belligerent disposition went to an extreme of opposition to the doctrine, and some of their successors have seemed to imagine that the denomination to which they belong exists solely, or chiefly, to combat this and kindred doctrines of orthodoxy.

No class of Christians, since the days of the apostles, laid more stress upon the mediatorial work of Christ, or upon the efficiency of the Holy Spirit, than did the men whom this church, in its membership and ministry, represent. The hundreds of conversions wrought under the labors of Daniel Hix he ascribed to no peculiar power or holiness of his, but to the energy of the Holy Spirit, through the truth which he proclaimed.

The atoning work of Christ, including his life of holy obedience, his death of ignominy and shame, his triumphant resurrection and ascension, his intercession for his people and the future glory, was dwelt upon in sermons, exhortations, prayers, and hymns of devotion, with great earnestness and power. Entire reliance was placed on the grace of God, revealed in Christ, in distinction from reliance on the works of the law as the sinner's ground of hope.

The old doctrine of imputed sin on the one hand, and of imputed righteousness on the other, was utterly discarded, but the glorious announcement of Jesus—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—was tenderly sounded in the ears of many. This was to them the Alpha and Omega of "the faith which was once delivered unto the saints,"

and for which they felt themselves called upon to "earnestly contend."

As might be supposed, the doctrine of the new birth by the agency of the Holy Spirit, and the necessity of that change in order that one may enter into the kingdom of God, was unwaveringly declared.

There was no birthright membership in the church, nor any growing up into goodness by a merely natural process. "Ye must be born again," was the key-note of every appeal to unconverted men.

The oneness of all believing souls was tenderly cherished and stoutly defended, and sectarian strife and division were strenuously denounced. Those men did not intend to organize another sect, but aimed to lay down and stand upon a platform so broad that no follower of Christ need be excluded therefrom, and that none need be rejected whom Christ had received.

The close communion of the Baptist denomination, under the auspices of which this church was organized, was laid aside, and the invitation to the Lord's table was made so broad that all believers were included. The Lord's table was regarded as belonging to all his people.

How strange that the service which of all others should signify the union of all Christians should be made an occasion for strife.

The organization of churches into conferences was begun with hesitancy, for fear lest a disposition be fostered to exercise undue authority, and when at length such organizations were effected the rights of the churches were guarded with jealous care.

Denominational existence has, from the first, been deprecated by leading minds, and it has been tolerated only as a temporary necessity in anticipation of the time when all Christians, having learned the more excellent way, shall discard sectarian badges, and be in form, as they are in fact, members of one body, of which Christ is head.

It was believed that local churches have no right to exist as rival institutions, that separations should result only from necessity arising from numbers or distance, and that Christians living

in near neighborhood should co-operate in labor for mutual advantage.

No name but Christian—or some corresponding title—was accepted as the designation of believers. Putting peculiarities in the foreground by formulating them into names, was regarded as a fruitful source of division.

Men call themselves Baptists, Methodists, Congregationalists, or Episcopalians, and then, clinging to the name, separate from each other, when, if names were lost, they might coalesce and become one.

The churches were congregational in their form of government, but they did not call themselves Congregationalists. The doctrine and practice of immersion prevailed in New England, but the Baptist name was not accepted; the Arminianism of the Methodists was received, but not the name. Neither did they take the names of men, either of their own or other times. They would not imitate those anciently who said, “I am of Paul, and I of Apollos, and I of Cephas;” but they all, with one accord, united in the affirmation, “We are Christ’s.”

A denomination having been developed there is an awkwardness in using the phrase “Christian churches,” in a distinctive sense, as if other churches were something more or something less. But who is to blame? If other churches call themselves by other names, why should those who desire to be Christians, and nothing more, change their course?

An absurd perversion of the term is in use by some recent writers. As if the denomination had a patent right to the name of Christ, and as if it were lawful to prostitute that sacred name to sectarian ends they speak of it as “the Christian Church,” and one writer, not many months ago, in giving an account of the origin of the denomination, affirmed that “the Christian Church originated in America about the year eighteen hundred.” Until this novel statement appeared I had supposed that the Christian Church originated in Palestine, under the ministry of Christ and his apostles, about eighteen hundred years ago.

A natural inference from the foregoing principles was another much insisted on, that Christian life and character were the only

test of fellowship, and that churches had no right to impose any other. This rule they held in no merely negative form. They felt themselves bound to withdraw the hand of fellowship from every brother walking disorderly, and not after the rules laid down by Christ and his apostles for the government of his people. In applying this rule there was not, however, in every case a due recognition of the right of private judgment. The peace principles of the Friends had so far permeated this community that during the revolutionary war it was not admitted that Christians might rightfully bear arms even in their country's defense.

Drafted men were allowed to go to war as a matter of compulsion, and taxes for military purposes might be paid, but no member of the church was allowed to volunteer in the service of his country, and one man was expelled from this church for so doing; but then we must not expect entire consistency of even the best of men, either of our own or other times.

Those men were noble and true. Doing their work in their own way they served their "own generation by the will of God," they have left us the privilege of profiting by their virtues and their faults. Some lessons of interest follow the review to which you have been invited.

The essential principles accepted by those men are endorsed by us in our assembling for the services of this day; but let us have care that while giving our assent to those principles in theory we in practice deny them.

The Scribes and Pharisees of our Savior's day built the tombs of the prophets and garnished the sepulchres of the righteous; but when their great antetype appeared they rejected him with scorn.

The essential principles of which we have spoken, and which those men proclaimed, are immortal; but they need embodiment from age to age in human examples. We are not required to be blind copyists of them or of any other of the good and noble men of the past. We may follow them as they followed Christ, but he is to be our one perfect example. The day in which we live is far in advance of their's. No thousand years since the advent of Christ has done so much to elevate and bless mankind

as the one now passing. Science and art have expounded the laws of nature and applied them for the good of men as never before since the world was made. Steam and electricity have made the whole world kin, and religion has shared the benefit. Foreign missions, on a large scale, are the product of the last hundred years, and now, as far as commerce whitens the seas, or steamships plow the deep, the Bible follows to redeem the nations.

Our own land is now the home of more than ten times as many millions as occupied the territory of those thirteen colonies engaged in the struggle for liberty when the organization of this church was effected. The national boundaries, as soon after established, extended in theory across the continent, but were in fact confined to the Atlantic slope, east of the Alleghanies. Now populous states cover the Mississippi valley and lie along the Pacific coast, and the iron rail binds the two sides of the continent in union indissoluble.

One hundred years ago the population of the colonies was mostly homogeneous, consisting largely of people of English origin. Now all the civilized nations of the globe have permanent representatives as dwellers in our midst, and still they come by thousands and ten thousands to make the prairies of the far West to bud and blossom as the rose.

The future of our land reveals possibilities beyond the wildest utopian dreams of thinkers of the past. The occasion calls for men prepared to meet the responsibilities which the times impose, and demands of the church of Christ that it push on for farther conquests, and not rest content with trophies already won.

Union of all Christians for its own sake amounts to little. The world needs union for Christian work. Zeal for souls and not for party should nerve to action.

Let opinions, organizations, and personal advantage be subordinated to the one great end—the reclaiming of men from the love and service of sin to the love and service of God.

One hundred years have passed since first that little band covenanted to live and labor as members of a church of Christ.

Time has fled ; but the record remains. In the book of God it is written.

The present is with us, and the future before us. Eternity is the Lord's. Time is ours. Our days fly swiftly, and soon our individual work will be done. Now is our season for service. Rest comes afterward.

Great responsibilities rest upon the members of this church, and upon you, my brother, called to stand as the successor of him whom we venerate and honor—the first pastor and the chosen leader of this flock.

May you all, pastor and people, so imitate the example and emulate the virtues of those who have gone before that your work may be well done, and that at your hands the cause of the Master may not suffer loss ; and when your earthly mission is complete may you, with the faithful passed on before, share the glories of that kingdom in which all the faithful followers of Christ shall receive their full reward.

“Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

“Far down the ages now,
Much of her journey done,
The pilgrim church pursues her way
Until her crown be won.

“The story of the past
Comes up before her view ;
How well it seems to suit her still,—
Old, and yet ever new.

“No slacker grows the fight,
No feebler is the foe,
Nor less the need of armor tried,—
Of shield, and spear, and bow.

“Still faithful to our God,
And to our Captain true,
We follow where he leads the way—
The kingdom in our view.”

REV. JOSIAH C. BURGDORF.

Mr. Burgdorf was born in the township of Victory, Cayuga County, New York, October 10, 1822. His parents, William and Betsy Burgdorf, were born in Dutchess county, N. Y. They were of German descent, and of that intelligent, hardy mode of life to eminently fit the son for his future career of usefulness. J. C. Burgdorf's boyhood was spent on a farm in his native township until he was eighteen years of age, attending school less than the average time of boys of his period. His mind did not catch the inspiration of knowledge until the age of twenty, when God's love of light and truth flashed upon his soul, and the command rested upon him to go into the vineyard of the Master and work. This led him to study, and with study came God's sweet intelligence, and with the intelligence the desire to give forth to the world God's great and exceeding love. He took up his first public work at Union Spring, in his native county, where he was ordained for the ministry, Rev. Joseph Badger preaching the ordination sermon.

It is worthy of note that he is preaching to-day with much acceptance, where he first began his public career.

Mr. Burgdorf was greatly blessed in his selection of a wife—Miss Alice Jewell, of Arcadia, Wayne county, N. Y.—who, by her patient and true life, has added very much to the usefulness of her husband. Mr. Burgdorf has spent his life, as a minister, at Union Spring, Newark, and Naples, to all of which places he has been recalled the second time. At Newark he labored some fifteen years with eminent success, building up the church into a noble Christian structure, notwithstanding it was full of dissensions when he began to preside over them. Mr. Burgdorf, although not strong, has never lost a day nor sermon from ill health, making duty the controlling motive of his life. It may be reasonably predicted that many stars will be added to the crown of his rejoicing in the “sweet by and by.”



Josiah C. Burgdorf



THE LIVING PRESENT.

BY. REV. J. C. BURGDORF.

"Why seek ye the living among the dead? He is not here, he is risen."—
LUKE 24: part of 5 and 6.

It is the fault of many in their search for truth that they are forever going back to the dead and buried past, to the sepulchres of their fathers. They think to find what they so much desire buried up in the old tombs; like Mary, they seek the living among the dead; they forget to look not mournfully into the past; it returns no more; forget to wisely improve the present, and to go forth into the living present and shadowy future without fear, and with manly, Christian heart; but seek the shining truth of to-day in the yesterday of the world. They go to the grave of the past to find Christ, and do not seem to know that, "So near, so very near to God are they that they can not nearer be, and that nearness is in the person of his Son." Christ is not in the grave, he is risen. The death and burial of the Savior were but a night to be followed by a bright and sunny day. His truth was to rise and shine with supernal luster upon the world. So it has always been out of the ashes of the dead past, phoenix-like have risen sublimer truths ever leading heart and mind upward, and teaching the truths of the living present.

Progress, on this principle, has ever marked the history of individuals, and of the race. What is this world but a world of progress? And what is that man worth who is afraid to fight life's battles in the front ranks and in the present hour? The world's advance has not been so much after the form of the graded ascent of an inclined plane as by distinct steps. One cycle is usually completed and another rises up out of it, like the moth from the worm, or the new plant from the seed. The old perishes; the new enters upon a distinct and brighter career. The massive marble rests on the lips that have pressed the old in

their bloom, and the names we loved to hear for many a year have been carved on the silent tomb. Every one who has made any spiritual progress, can find abundant evidence of this truth in his own experience.

There have been times in life when the old paths were broken up, and the accustomed currents of thought were turned from their courses and a new life began, a life replete with joy and good will, because the duty of the present hour was being done; but every step of the new life was conceived in the old, and was born of it. However distinct it may be, the germs of its existence and the rudiments of its nature are formed in the old. And so the old flows on forever, vitalized by the new. God has set his rainbow of the past on our foreheads, and the clouds mantled about our feet shimmer with the sunlight of the glorious present. So we stand to-day, as individuals, as a nation, as a church, like the winged insect from the crawling worm, prepared for new duties, new delights, and a broader influence. If we have any true spiritual life it has been attained by many successive and distinct steps.

Every age comes to its end by crucifying its Lord; by denying and rejecting the principles upon which its form of life was based. All the civilizations of the past have grown old and decayed in this manner. They have perished, but not until they have formed the germs of the new age. There is not, in my opinion, a more pleasing and triumphant consideration in religion than this of the perpetual progress the soul makes toward the perfection of its nature in passing from the old to the new without ever arriving at a point where progress shall cease, but ever reaching upward until God's hand is clasped, and we feel that we shall shine to all eternity with new accessions of glory and brightness.

The Jewish church came to an end by the crucifixion of the Lord, but only to give birth to a new era and to carry the race up to a higher plane of thought. So it often happens with us. Everything we have trusted for help and redemption has failed us. The doctrines we were taught when a child have not kept pace with the moving thought of the world, and we must reach

forward or be left in the rear guard. Our belief in God, in heaven, in immortality, in rewards and punishments, in many things, has been entirely changed or greatly modified. Many of the doctrines which have been to the church as the voice of God have, to a great extent, lost their hold upon the hearts of men. The old forms and ceremonies have become obsolete, and the dogmas that for ages bound the people as with a chain from which they could not easily break away have been buried in the rising tide of a higher intelligence and better civilization.

What, therefore, remains for us to do? We may go and embalm them; we may put on our sackcloth and garments of mourning, and weep tears of honest sorrow; but we must not expect to find the living, resurrected Christ that the people demand to-day. He is not there; he is risen.

There has been the earthquake to shake the tomb, and the angel of truth to roll the stone from the door of the sepulchre and to strike down those who would guard it, so that there should be no outcome of light from it. We must now search for the truth in all the light of the living present. The past must be valued chiefly as the pathway over which humanity has come, marking our progress to a better life—to our present position of greatness and glory.

Let us welcome the earthquake that gives birth to a new age. Let us gather in the grapes of truth with songs and shoutings, and send a healthful, helpful influence broadcast on its message of love and good will to bless the oncoming future. When the germ bursts the sepulchre of the seed, and it is raised up into a new plant, there is an earthquake in the seed. When the chrysalis gives birth to the insect the whole outward form is broken and destroyed. When the sparrow rises from the egg its old heavens and its former earth are shaken and dashed to pieces. So when the human soul passes into a new state its former thoughts and affections are shaken and often moved from their foundations, and God's new light and love floods the soul; for a new creation has taken place. We will rejoice in the coming of divine truth to roll the stone from the tomb of the past, though his coming cause our old heavens and earth to tremble.

It can not fail to produce the earthquake. It is the new life quickening, as it were, the insect and animal form which causes the commotion and the breaking up of the old forms. Let some angel of the Lord, in the shape of divine truth, in the form of a new principle of civil freedom, come to the most obscure peasant, and every throne will rock, and institutions consolidated by ages and guarded by millions of bayonets will crumble to dust. Let the rock be rolled away from imprisoned truth, and Vedas and Korans and hierarchies will be shaken, and, sooner or later, will give place to new light. Every new truth brought down into the life of humanity shakes the solid crust of old dogmas, and prepares the way for a new life. This is the condition of those whose minds are so obscured by old truths that they can not see the new light of the present. The chief-priests and Pharisees already feel the ground rocking beneath them. The great stone of dead doctrines is beginning to be rolled away from the mouth of the old sepulchre where they have buried the Lord, and the angel of truth, with countenance like the rays of the noonday sun and raiment white as the light, is beginning to move the hearts of the people. Some in whom there is no spiritual life tremble and become as dead men. The foundation of their hopes is shaken. Instead of the easy task of watching a sealed sepulchre to prevent a few misguided men, as they regard them, from carrying out their deceptions by removing a crucified body, they find the ground trembling beneath them and their hopes rocking, scattering their confidence to the four winds. They are confronted by the powerful presence of the angel of the Lord, and they fall as dead men before his countenance of lightning. There is nothing so terrible to falsehood as truth. We are proclaimed ever against our wills.

“ The selfishness that with our lives has grown,
Though outward grace its full expression bar,
Will crop out here and there, like belts of stone
From shallow soil, discovering what we are.
The thing most specious can not stead the true ;
Who would appear clean must be clean all through.”

As the lightning rends that which will not conduct it, so a new divine truth consumes those who will not receive it. When the sun rises the night must flee away. The heat which quickens every living thing or germ with growth turns to dust those which have no life. Those who expect to keep the divine force of the Lord buried in a sepulchre of some creed, or dogma, or retreat, or priestly office, will find its lightnings flashing all around them and its rumbling thunder shaking their most solid structures and crumbling them to dust.

In this scene at the sepulchre we have a most vivid representation of what the Lord does for those who seek his truth with any degree of affection. See how the reality differs from the appearance! Those helpless women set out in the darkness to see the sepulchre of their crucified Master. They had no expectation of finding anything more. There was in their minds no probability that the hopes they had cherished concerning him would be realized. But look at the result. They found the stone rolled away, and an angel of the Lord, with countenance like lightning and raiment white as the snow. They found the way opened; they found life instead of death; they found Christ amid the flowers of his love, never more to change for them.

So it is always. How little we know what the Lord is doing for us. When we go in search of truth we will find a living angel instead of a sealed sepulchre. The Lord always does better for us than we hope even. Oh! if we could realize what mighty agencies are at work in defense of truth, what powerful arms are stretched out to help us, what faces are shining with the glory and sweetness of heaven, we would not despair nor be weary in our efforts to help on the kingdom of God.

Think of those two women, lonely and sad, setting out with only the apparent hope of seeing a sepulchre, or, at the most, of embalming a dead hope. But how differently everything came to them. They found an empty tomb, and heard a voice saying: "He is not here, he is risen." They were commanded also not to fear. "Fear not ye, for I know that ye seek Jesus, which was crucified." There lay the Roman soldiers like dead men. The flaming countenance of the angel filled the lonely

cemetery with light, revealing the empty sepulchre. The one cry of the hearts of these lonely women seemed to be: "Come, O Lord, we implore. Leave not our hearts so desolate. Leave us no more." And then came those cheering words: "Fear not ye. Why seek ye the living among the dead? He is not here; he is risen."

How such words must have cheered their hearts, and how they ought to cheer ours, coming down to us through the ages of the past, intensified by our added intelligence and their contact with good men and women. If we only seek Jesus, he is to us a living presence, a vital truth. When we are in search of him we need not fear. The dead may be all around us; the ground on which we stand may rock with the tumult stirred up by our worst foes; we may have to walk life's solitary places alone, with no human hand to offer us help or voice to lend us cheer; but the language to us is: "Fear not; he is risen." We are not alone. Unseen eyes watch us, unseen hands guard us, an almighty arm holds us up.

Note, also, how we will be instructed and impelled towards the true, when we act from right motives, though we may look in a wrong direction. "He is not here, for he is risen, as he said." They expected to find him, if at all, in the sepulchre.

So multitudes are looking for him to-day in cold, dead, and empty things,—looking into an empty sepulchre, as though there were some virtue in its cold, rocky sides; as though the Lord were specially present there; as though he were bound there by the spell of death. Oh! why can we not realize that a living Christ dwells eternally all about us, and that we have only to place ourselves in a receptive attitude to receive his blessing?

There are so many who flatter themselves that if men could once more be forced to think as the apostles or the fathers thought—if the church could use their words and worship in their forms—it would be a great victory for the truth. They seem to think there is some peculiar virtue in the prayers, rituals, and sacraments of the early church. They are looking for their Lord in them, and stoutly proclaim that he is to be found nowhere else. They earnestly contend for the apostolic succession,

and vainly suppose *that* the true path of success in finding the Lord. Or we must follow an unbroken chain of bishops from the apostolic to the present age, and that we must go back through more than eighteen centuries, from bishop to bishop, or from pope to pope, to find the Lord. We are told that the electric currents of the divine life can reach us with saving power only through this vast chain of descent; that if a link be broken the connection is severed, and the communication of spiritual life is cut off; and that the soul of every human being can only be anchored to the Lord by this apostolic cable. If it fails to connect, you fail of heaven. How utterly vain and foolish such teaching. Our good common sense should look for an adequate cause for all things, and having found the truth tie to it, with our hearts open to conviction for a newer light. Tradition and superstition may teach apostolic succession; but the angel of divine truth says the Lord is not there. "He is risen."

The Lord, to us, is not in the past. He has risen out of it. He dwells in the living present. He is nearer the living men of to-day than he was to prophet or apostle. A brighter light illumines our pathway than struck down a Paul at midday. A louder call bids us sound the tocsin of duty to go into the vineyard and work than told a Peter, "This night thou shalt deny me thrice."

We must not mistake the footsteps of the Lord for himself, nor suppose we must go back through the long, dark passages of the past to find him; for if we do we greatly mistake the divine plan. We stand, as did Mary, looking to the empty sepulchre, with our backs to the Lord.

We are not to attribute any particular virtue to forms, and place them instead of the Lord; for if we do we begin to worship the *thing* instead of a risen Savior. The creed, ritual, or form becomes an empty sepulchre, and its worship is idolatry. Every divine truth, with countenance like lightning, says to man, "The Lord, whom ye seek, is not here; he is risen."

The Lord rises out of every fact and every good thought and deed. He is a living and ever-present Lord. The angel of truth always aids the effort to roll away the stone from the dead

past which conceals the truth of the present from our spiritual sight, that we may see its glory. Yes, the Lord is risen; and he is ever rising in new institutions and new forms of thought and human activity. He is rising and appearing in all the great improvements and reforms of the present age; in the turning of living man away from dead formalities and the empty sepulchres of past ages, and in all the glorious manifestations of his divine truths. Those who can not, or will not, receive him in the onward march and development of the race will be trodden under foot, and will be left as the dead to bury their dead.

We say, then, Christ rises as truth rises, and shines upon the world, dispelling the darkness of ignorance and superstition and giving birth to a brighter day of intelligence. Let us, then, go forth quickly and joyfully, and let our lips and our hands, our work and our worship, and the whole influence of our lives proclaim all around, the Lord is risen. He goes before us in the rising of his truth, ever beckoning us onward and upward to higher advancement of religious thought and culture. We must not forever be looking backward, but forward. Before us are the eternal hills of God's love, looming up before our minds as mountains of light. These we must reach and climb. There is no stopping place. Our course must be onward—right onward forever.

Let persecution rage. Let opposition frown. No matter. The truth is rising and shining brighter and brighter every day. And what is more, my friends, the sun of God's truth that has risen upon the world will never go down until the whole race of man is illumined with his divine glory, until the kingdom of the Lord shall fill the whole earth. We say, then :

“Come, kingdom of our God,—
Sweet reign of light and love,—
Shed peace, and hope, and joy abroad,
And wisdom from above.”

REV. H. M. EATON.

Mr. Eaton was born of Baptist parents, in the town of Sedgwick, Hancock county, Maine, September 3, 1814. His mother died when he was but eight years old, and he went to Mount Desert, Maine, to live with his Grandfather Eaton, the pastor of the Congregational church in that town. He was early instructed in Calvinism, and having implicit confidence in the ability of his religious teacher to explain the Bible, he accepted the extreme views of the orthodox church, and retained them until brought under different influences. His early educational advantages were limited.

He was converted in March, 1833, and felt called to preach the gospel at the time of his conversion. The year following, being twenty years old, he entered the Classical School in Bangor. At the close of the second year he abandoned close application to study, on account of ill health. He taught school about six months in a year for five years. He was married in 1837.

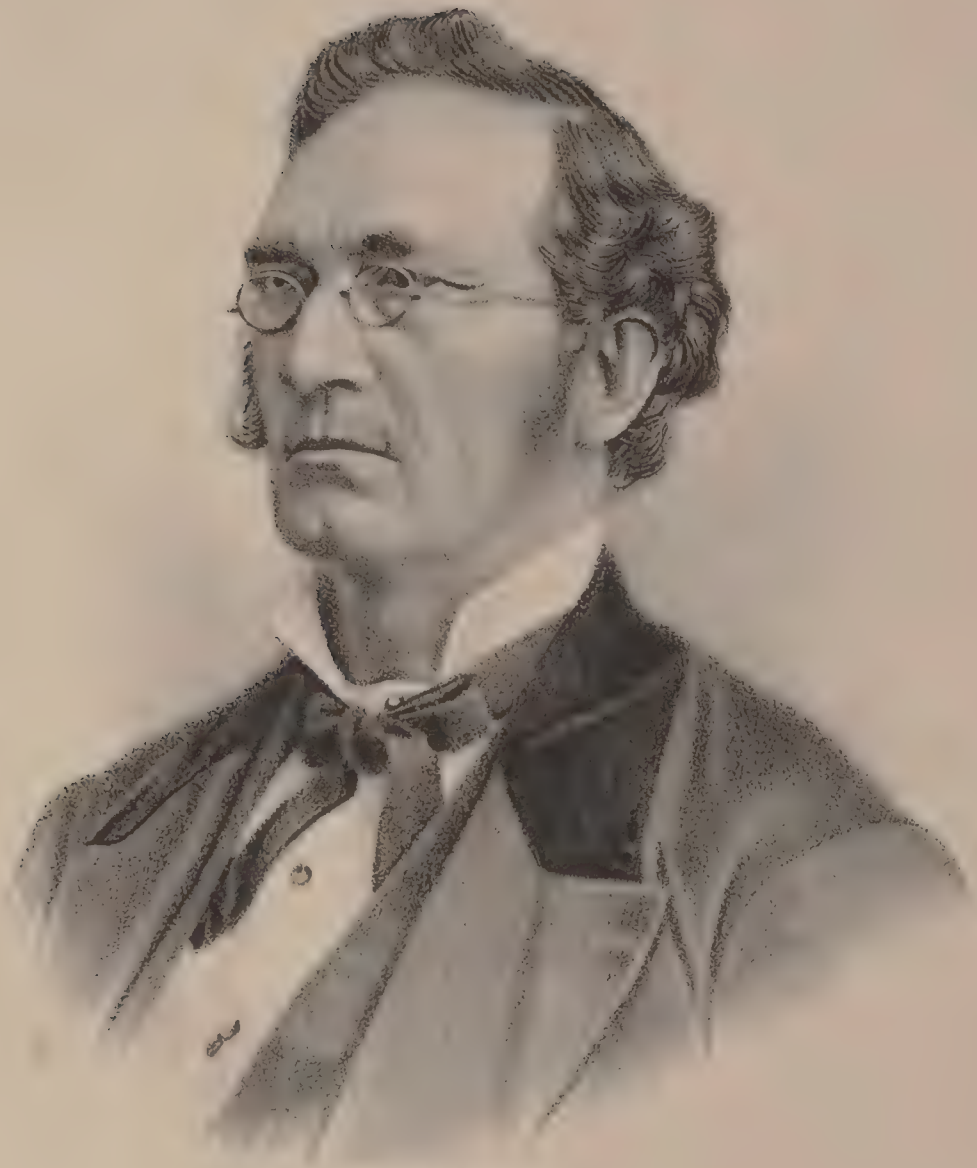
He joined the Methodist Episcopal Church in 1839, it being the only church with which he was acquainted that preached "free salvation." He was licensed to preach in 1840, and joined the Methodist Episcopal Conference, in Maine, in 1841, remaining a member of that body twelve years, and filling six appointments. He located in 1853, and settled in the town of Readfield, preaching in Readfield eight years and in Mt. Vernon—an adjoining town—six years. He withdrew from the denomination in 1862, but preached for the Methodists several years after leaving the church,

He became acquainted with the Christian Church in Millbridge, Maine,—where he now (1880) preaches—in 1865, and became a member of the church in 1866. He preached as a "supply" five years. He became pastor of the Christian Church in Newport, Maine, in 1871. At the close of the year

he accepted a call from the Broad Street Christian Church, of Westerly, Rhode Island, to become their pastor. He labored here three years, and then accepted a call to the pastorate of the Prairie Avenue Christian Church, in Providence, Rhode Island. This church was burdened with a debt beyond its ability to cancel, and his labors were not a success.

In 1876 he was chaplain of the Seaman's Bethel, in Providence, Rhode Island, and resigned at the close of the year. After a vacation of one month he accepted a call to the pastorate of the Christian Church in Millbridge, Maine, where he now labors.

Mr. Eaton was made a trustee of the Maine Wesleyan Seminary and Female College in 1854. In 1856 he founded the "Eaton School for Boys." He was elected to the Maine Legislature, from Readfield, in 1865. He was several times elected president of the New England Christian Convention and of the New England Christian Educational Society, and was treasurer of the New England Christian Missionary Society several years. While preaching in Rhode Island he was twice elected Grand Worthy Chief Templar of the State, I. O. of G. T.



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H. M. Eaton.
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THINGS SECRET AND REVEALED.

BY REV. H. M. EATON.

“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.”—DEUTERONOMY 29: 29.

A secret, says Webster, is something “studiously concealed; a thing kept from general knowledge; a mystery.” Anything that is not known, or that can not be known at the present time, is a secret.

The man who knows the most has the greatest number of secrets. An ignorant man has but very few secrets, and a weak-minded, silly man has none at all. Solomon says, “A fool uttereth all his mind.” He is like a leaky cask that lets out all its contents.

A wise man may have secrets which are so sacred to him that for no earthly consideration will he reveal them to any one not entitled to receive the same.

Children have secrets; and even very young children hold something in reserve that they are unwilling to yield up.

Jehovah has secrets which he will not make known to the children of men in this world, but will gradually reveal them to the redeemed in heaven, as they may be able to understand them. His secrets as far exceed the secrets of man, in number and magnitude, as the infinite exceeds the finite. The things which God has revealed are probably very few compared with the things that are *not* revealed. Anything which God knows, that men do not know at the present time, is among “the secret things of the Lord our God,”

Some people indulge the thought that they have succeeded in finding out a few of the secrets of the Lord, and have incorporated them in their church creeds. Among the number are

“God’s decrees,” “purposes,” “electing grace,” and various other things concerning which it is clearly evident that man can not at the present time have any correct knowledge.

This is one reason, and perhaps the principal one, why there are so many religious sects at the present day, dividing and subdividing the people of God.

That God takes no man into his “secret council” is the honest opinion of the great mass of Christian men and women. Jehovah has secrets that even the angels in heaven know nothing of. The Savior, in speaking of the end of the world, says, “Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

That which is essential to the salvation, the usefulness, and the happiness of man, God has clearly revealed, either in nature, in the Bible, or by his Spirit. All other things are a profound secret at the present time.

Our heavenly Father sent his Son into the world as his representative, that he might make known his will to man touching the all-important subjects of personal salvation and personal duties.

The preaching of Jesus was plain, practical, and sensible, and for that reason “the common people heard him gladly.” The great multitude which listened to his preaching “wondered at the gracious words that proceeded out of his mouth.” Even the officers sent by the Sanhedrim to arrest him returned to the council without having made an arrest, and declared that “never man spake like this man.”

The Savior, during his ministry, presented to the world a grand working plan for the guidance of the human family, and an imperishable foundation on which man may build a Christian character and thereby become fitted for usefulness in the present life and happiness in this world and in the world to come.

Both in nature and in grace there are things secret as well as things revealed; and no man, “by searching, can find out the Almighty to perfection.”

It will be my main object in this discourse to illustrate the thoughts suggested by the words “secret” and “revealed.”

Some religious men, as well as those who have made science their chief study, have spent much time and have largely taxed their mental powers in constructing useless theories upon imaginary foundations. To the things which may be true they have added much that is uncertain and probably false, so that the errors which they hold and teach poison the public mind; for error is never presented in a more dangerous form than when it is sugar-coated with truth.

Christianity does not seek seclusion, but is fully exposed to the light, and challenges careful and thorough investigation. The command of Jesus is, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

When a man, by extensive research and patient investigation, ascertains any fact or principle on which he can build a theory that can never be of any practical value either to himself or to the world, he has certainly "spent his strength for naught." He may gain some little reputation for scholarship, but none as a man of good sense or of practical ideas.

As an illustration of this thought, men for a long time have speculated much with regard to the "origin of matter." Some of them hold that God has hid his "secret" upon this subject in the rocks, and that it is the duty of scientific men to search it out. They may succeed in producing a general conviction upon the public mind that God was six thousand years in making this world. If that fact can be demonstrated, it will be harmless, and at the same time of no practical value; for this world would be the handiwork of God the same as though a demonstration had not been attempted. The sun and moon would rise and set the same after such a discovery as before; the tides would continue to ebb and flow as in years gone by; seed-time and harvest would come and go as they have done since God put seed into the earth; snow and rain would fall the same then as now; the thunder would roar in the heavens and the lightning would flash from cloud to cloud just the same as they have done in years past and gone.

Were it possible for "man, by searching," to find out this

“secret,” the condition of the human family would not be affected for weal or woe. In the results of such a discovery there would be nothing practical or essentially useful—nothing that would advance or elevate man in this active and progressive age; nor would the Christian man’s faith be shaken or his feet be removed from “the Rock of his salvation.”

It would still remain true that He who could divide the waters of the Red Sea and of the Jordan, who could demolish the massive walls of Jericho “by the word of his power,” who could preserve the Hebrew worthies in the fiery furnace and Daniel in the lion’s den, who could feed “five thousand men, besides women and children,” with “five barley loaves and two fishes” and have “twelve baskets full of fragments” remaining after the whole multitude had eaten, could have created this material world just as easily in six days of twenty-four hours each as in six thousand years. If Jehovah is infinite and his power unlimited, then the extent to which that power may be exercised is beyond the capacity of man to form any just conception.

When the Israelites were journeying through the wilderness they limited the Holy One of Israel just as men do at the present day. They asked the questions, “Can God furnish a table in the wilderness? Can he provide flesh for his people? Can he give bread also?” Here was a secret that they wished to find out, as men desire to find out the secrets of the Lord at the present day.

God has made wonderful exhibitions of his infinite perfections; but what he has *not* revealed, and never intends to reveal, will remain a secret in all future time,—a secret which, by searching, no man will be able to find out.

All is speculation and guess-work beyond what God intends that man should know. When the mariner wishes to “take soundings,” to ascertain the depth of water under his ship, and his line is too short for his lead to reach bottom, he can not tell whether below his lead there are two inches of water or twenty fathoms. Here the man in the fore-castle, without education, may guess as correctly as the man in the cabin, with all his nautical knowledge and skill.

So when we undertake to search out "the secret things of the Lord our God," the opinion of men of learning may be worth no more than the opinion of the "common people." One or the other may be right, but it is far more probable that both will be wrong; for "the things that are revealed"—and those only—"belong to us and to our children."

The Christian religion is not guess-work, nor is it something inferred from certain facts or principles. The Christian does not depend upon inferences and logical conclusions for the ground of his faith. Christianity is a divine revelation; and on this "solid Rock" the Christian firmly stands, and no earthly power can remove him from the foundation which God has laid in Zion, on which he may build his hopes for heaven.

Science is not a divine revelation in the same sense that Christianity is. Science is based upon well-known facts and upon principles well defined. It is generally acknowledged by scientific men who love God and keep his commandments, that science and the Bible, when properly understood, are in perfect harmony with each other.

That which some men call "science," in opposition to the Bible, is, as St. Paul says, "*falsely* so called," and is well calculated to lead the mind and heart away from God, into darkness, doubt, and infidelity. As "the world by wisdom can not find out the Almighty to perfection," so the world by searching can not find out "the secret things that belong to the Lord our God."

There are well known facts, both in nature and in grace, that stare every man in the face, and are well calculated to lead to the best practical results.

For instance: there is a material universe, which we see with our eyes and handle with our hands. Now the plain teachings of common sense convince us that this world did *not* make itself; for it is evident that nothing can not produce something.

This proposition the Christian accepts, and cherishes in his heart the Bible doctrine that "the earth is the Lord's, and the fullness thereof, the silver and gold are his, and the cattle upon a thousand hills." With regard to all these things the Christian

man has no desire to outrage his reason, stupefy his faith, or hush to silence the voice of conscience.

We can not tell why certain things exist as they do in nature. We can not tell why we have but *one* moon instead of *two*, when two moons would make our nights far more pleasant. God knows, and as it is one of his many "secrets," the astronomer, by searching, can not find it out; and even if he could ascertain the reason, it would be of no practical value to the human family.

When a physician is called to visit the sick, it is far more important that he proceed at once to cure the sick man, who is racked with pain and burning with fever, than that he spend his time in speculating as to the cause of his sickness. So it is far more important that we proceed without delay to do the things which God has required us to do than that we spend our time in trying to ascertain the reason why the requirement was made.

It is quite certain that the man who received but "one pound" never found out why it was that he did not receive of the nobleman "five" or "ten pound;" and the fact that he received but "one pound" did not prove to be a valid reason for not improving it, as he was commanded to do.

It is very certain that knowledge that can not be reduced to practice is but little better than a treasure buried in the depths of the sea.

We can not tell why animals that breathe the same air, live in the same climate, subsist on the same kind of food, and have the same sunlight, are so unlike in form, size, and color. Nor can we tell why the horse is covered with a coat of hair, the sheep with wool, the swine with bristles, and the bird with feathers. Nor can we tell why the hair that covers the horse, or the feathers which cover the bird, are not all of the same color. Nor can we tell why the leaves upon the same tree are of different patterns. All these things are to us a mystery; they are among the "secret things of the Lord our God;" for there are profound mysteries in nature, as well as in religion.

If this secret could be searched out and proclaimed to the world, it would be of no practical value to us or to our children. It would not increase the spirit of devotion; nor would it make

the cross of Christ more precious, or man more pure and useful, or heaven more desirable.

With regard to all these things, there are men who have formed opinions of which they are very tenacious; but their opinions are not in harmony with each other, and may all be wrong.

It is quite certain that we can do no better thing than to adopt the language of David. He says, "Such knowledge is too wonderful for me; it is high, I can not attain unto it."

Already is the world burdened with theories and creeds that can have no saving effect upon the body, mind, or soul of man. When a man claims to have a foundation for his religious belief which God has not revealed in his word—a foundation not laid in Zion—he will be very likely to build on that foundation to his own injury, if not to his final ruin.

A "silver-tongued" man may make converts to his belief, but they will ultimately drift into the broad ocean of infidelity if the belief is not founded upon revealed truth.

We have a striking illustration of this statement in the fact that a great multitude of men, on both sides of the Atlantic, attempted to pry into the secret council of Jehovah for the purpose of ascertaining when the end of the world would come. They professed to believe, and did actually teach, that they had been successful in ascertaining that April 5, 1843, was the day when the Lord would come. Some of them in this country prepared their "ascension robes," and waited for the coming of the great Judge! They waited; but he did not come, as they expected he would do. The disappointment was great. It must have been very great to many of these deluded men. And what was the final result, so far as we had the means of knowing? Some of them humbly confessed that they had been in a great error, and returned to the church again to labor with God's people, while others began at once to denounce the Christian religion, and by rapid degrees embraced some form of infidelity. Their lives have forcibly illustrated the saying of the Apostle Peter, "The dog is turned to his own vomit again; the sow that was washed to her wallowing in the mire."

Man does a very sensible thing for himself, and possibly for the

world, when he “searches the Scriptures daily,” with prayer and carefulness, to ascertain their true meaning ; when he drinks in of the spirit of God’s word, to invigorate and cheer the soul ; when his faith takes hold of the divine promises, and when he submits so unreservedly to the divine requirements as to become “sanctified through the truth.”

Many of our theologians—though honest in their intentions—have caused much confusion in the religious world by “teaching for doctrines the commandments of men,” instead of adhering *exclusively* to the sacred Scriptures in the construction of their church creeds.

The man who believes with St. Paul, that “*there is one body, and one spirit, even as we are called in one hope of our calling ; one Lord, one faith one baptism ; one God and Father of all, who is above all, and through all, and in us all,*” has a *Bible creed*, and need not add, as an *article of belief*, something that God has not revealed, to make his creed more perfect.

Those who attempt to go beyond the written word should feel that the way is as sacredly guarded as was the garden of Eden by the “flaming sword.”

Among “those things which are revealed” is the solemn fact that “*man is a sinner, and under condemnation.*” He came into the world with a depraved nature. But we are not authorized to say that man is *totally depraved*. The Bible, when properly understood, does not teach the doctrine of *total depravity*. Revelation is not opposed to *facts*.

This question was settled by the Savior, beyond all controversy, when he said to a young man who had lived a moral life previous to his conversion, “*Thou art not far from the kingdom of heaven.*” This statement of the Savior most effectually explodes the doctrine so often taught from the American pulpit—that “a *moral* man is far worse than an *immoral* one.”

If a man is within one mile of New York, he is one hundred times nearer the city than the man who is one hundred and one miles away. Still, he is not *in* the city any more than the man who is far from it. So a man may be very near the kingdom of heaven, and not in the kingdom. He may be

as moral as was Nicodemus, and still know nothing of the new birth.

If a man is capable of performing one good act, from a right motive, his depravity can not be total. If he is capable of telling the truth "under oath," it shows that he has some compunctions of conscience; and though a great sinner, he might have made himself a greater one by adding the sin of perjury. If all good men would lay aside the creeds made by the churches, and embrace and teach revealed truth as found in the Bible, and nothing more, and express their religious views as far forth as practicable, in Bible language, it would very effectually check the prevailing desire to find out "the secret things that belong to the Lord our God."

Would it not be the height of folly for a man to devote his time and tax his energies in trying to find out why God let Canada thistles grow out of the earth to annoy the farmer? Here they are, and the farmer can not deny it. If he don't like the thistles, all he has to do, or can do, is to get rid of them as best he can. Finding out why they are here would be of no practical value to the farmer.

Now, the question, "Why did God permit sin to come into the world?" is frequently asked, but never satisfactorily answered. Volumes have been written upon the subject, and many of our most learned divines have discussed the question in their pulpits, but all to no purpose, for no uniformity of opinion has yet been reached.

If Jehovah should send the patriarch Abraham to this world to tell us why he permitted sin to enter here, the statement would probably spoil so many religious opinions, and render necessary a modification of so many human creeds, that few, very few, would probably thank him for the information.

The fact is, sin is here, just as Canada thistles. Now the practical question, and the all-important one, is, "How can we get rid of sin?" "How can we have sin eradicated from our hearts, so that we can live Christian lives?" These are among the questions that can be answered, for the answer has been revealed.

When the jailer asked the apostles in prison what he must do

to be saved, the answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." When Jesus sent his disciples into the world to preach the gospel, he told them to say, "He that believeth and is baptized shall be saved."

St. Peter told the Jerusalem sinners who desired to be saved that they must "repent and turn to God, and do works meet for repentance."

God imposes the same conditions upon all seekers of salvation. Emperor William and Queen Victoria must be saved, if saved at all, in the same way that their humblest servants are saved.

One reason why there are no more heart-piety and practical godliness in the world at the present day is because men are so given to theorize and speculate upon subjects beyond the comprehension of mortals, and make so little effort to understand God's revealed will, and to reduce to practice the teachings of "his only begotten Son, in whom he is well pleased."

As the seasons come and go, the appropriate work of each season is performed. In the spring we sow our seed, and gather our harvest in autumn.

We should exercise the same discretion and sound judgment with regard to the things of religion; for "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

We must not stifle conviction with regard to any duty, but cherish conviction in the heart, and carry out its suggestions in our daily life. We must "prove all things, and hold fast that which is good."

Christianity can best be proved by submitting it to an experimental and practical test. That we may know the power of Christ to save we must believe in Christ with all the heart. To know by experience the benefits of religion in this life, we must take upon us the yoke of Christ and follow him. We must sit humbly at his feet and learn of him, and then we shall "find rest for our souls." That we may know the joys of salvation we must have salvation. We must "taste and see that the Lord is good." A blind man can not see till his eyes are opened; nor can the soul enjoy Christ till the Spirit of Christ is in the soul.

When man submits fully to God's will, and faithfully performs the duties that the Christian religion enjoins upon him, he will then see the wisdom and love of God in the plan of salvation, and rejoice in its adaptation to the wants of man. He will then begin to feel as St. Paul felt when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

"Revealed things" are not only for us, but "for our children" also. Parents are to teach religion to their children, and illustrate the teaching in their lives. They should so live before their children that they will "take knowledge of them, that they have been with Jesus, and have learned of him."

Ministers are to instruct the children in the duties of religion, so that in early life they may learn to "keep all the words of this law." If children in early life become Bible students, they will be far more likely to become Christian men and women of stable character, and pillars in the church of God.

Ministers can not be too earnest or too zealous in their efforts to make the children acquainted with "the things that are revealed." Timothy "knew the holy Scriptures from a child, which were able to make him wise unto salvation." Ministers are not only to feed the sheep of Christ, but they are to feed his lambs also.

This subject can not fail to deeply impress our minds with the thought that the Bible, which contains God's revealed will, is of priceless value. The evidences of its authenticity and inspiration are so overwhelming that no room is left for "doubts and fears."

The Christian is as fully persuaded that the Bible is a divine revelation as he is that the sun shines in the heavens to make his day, or that the seasons come and go each year in their regular order.

If God had not given us the Bible, we should have been without a knowledge of his will to-day; for "the world by wisdom knew not God" in St. Paul's day; and there has been no intellectual and moral improvement since in that portion of the world where the light of the gospel has not shined. But to-day "the gospel of the blessed God" is being preached in the dark corners of the earth, the clouds are floating away, and the true light is

shining in upon the pagan mind, to show "those who sit in the regions and shadow of death" that there is a Savior who, "by the grace of God, tasted death for every man."

The Bible is everything to us. All its commands are reasonable and all its prohibitions are needful. It is the world's great light, and without it we could have no knowledge of the true God or of his Son, Jesus Christ. The Bible is the true foundation of the highest order of civil government, of all wholesome laws and social order. It is the heavenly leaven that is leavening the whole lump of human thought and moral feeling. It is the mighty lever that is raising the world from its moral degradation to a condition of salvation, of usefulness, and of honor. It is the wonderful power that is opening the eyes of the spiritually blind, unstopping deaf ears, and causing the dumb to speak and the lame to walk. In short, it is making man "a new creature in Christ Jesus." It is the means of filling the heart of man with charity and Christian love, and causing him to rejoice with a "joy that is unspeakable and full of glory."

It is impossible for man to fully appreciate the richness and fullness of the love of God as manifested in the things he has revealed in the Holy Bible. Were it not for the Bible we could have no just conception of the holiness of God and his hatred of sin; indeed, we could know nothing of sin, either of its nature or of its ruinous effects. Were it not for "revealed things," we should know nothing of the doctrine of the resurrection, or of immortality and eternal life. We should lay away our departed ones in the cold and silent grave without any hope of meeting them again. Now all this is changed. "Revealed things" have turned darkness into light and sorrow into joy. Man is to be raised immortal, and pious friends long separated will meet again on the other side of the Jordan, and there unite with "the general assembly and church of the first-born" in shouting "Salvation to our God which sitteth upon the throne and unto the Lamb."

There the redeemed of the Lord will wear "the crown of life" and hold in their hands "the palm of victory;" and the burden of their song will be: "Unto him that loved us, and

washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen."

REV. ISAAC C. GOFF, D. D.

Mr. Goff was born in Rehoboth, Mass., 28th of Oct., 1808. His parents were members, during his early life, of the Close Communion Baptists, of which church his paternal grandsire and four other relatives, on the father's side of the family, were ministers. His *domestic* education was strictly moral, always being required to attend the Sabbath service at a distance of two miles, in all weather, on foot, and to remain to both services in the coldest of weather without stoves or other artificial heat. He was not allowed to know any thing of games of chance, to use any form of profanity in speech, or to keep the company of those who did. He was not allowed to remain out of evenings later than 9 o'clock, and then only under instructions as to places and company. He was instructed in precept and example to deal honestly, and is not now aware that he has ever violated, in any of these things, his parents' precepts.

Until he was sixteen years old he had no other advantages of education than such as were afforded at a country district school, and such help as his father, who had been a teacher, could afford. When ten years of age his parents and a large family connection were in a wholesale manner expelled from the Baptist Church for embracing the views of religion as preached by Elias Smith and Frederic Plummer. From that time his course lay in the direction of liberal religious views, in which course he has been more than satisfied ever since, and if now his choice lay between isolation and sect association, he could choose only the former.

At the age of fourteen he removed with his parents to Ontario County, N. Y., where his educational advantages were not improved, nor the amount of hard work diminished. He worked on the farm during the year, attending school only during the three winter months. In the use of such limited means, however, he made respectable progress, as it always fell to his lot to represent his class and the school in examinations and school visitations.

During the summer of 1824, at the age of sixteen he professed religion and was baptized in September of that year by Rev. David Millard, and almost immediately commenced holding social meetings in school houses for many miles distant. This he continued to do, working on the farm, and attending school in winter, until February 1826, all the while under the impression that he must preach, which caused him the greatest perplexity and trouble, overwhelming him almost to insanity from a sense of total unfitness. He made his first attempts at preaching during this month in Naples, N. Y., twenty miles south from his father's. These attempts were marked with mortifying failures and wonderful successes, usually the former. In March, 1826, he left for Canada, under the advice of Father Millard. He started on foot westward from West Bloomfield, traveling from early morning until as late in the evening as he could, and find a school house occupied, when he would call and announce a meeting for the evening. So he continued, until reaching the mouth of the Niagara, he embarked on a schooner for Toronto, was wrecked and lost all that he had—not much—and escaped barely with life. Entered the province from the wreck without money or friends. Here he spent eighteen months. His labors and privations here were in excess of what would be believed, or of what he would wish to recite, but they were among the happiest months of his life. During this time he preached from one to three times daily, traveling mostly on foot. He had nothing to read but the Bible and Thos. Newton on the Prophecies, not even one newspaper during the whole time, only an occasional number of our denominational paper. His support during this time was the manifest help of God, and the wise counsel of his dear brother, Rev. J. Blackmar. During this time seven churches were gathered under their united labors, between Whilby and Hallowell.

In September, 1827, he returned to the Northern States and received, with Bros. Blackmar and E. Marvin, ordination at Royalton, N. Y.—then not eighteen years old.

The following winter he spent pleasantly in Philadelphia, with his true friend, Rev. F. Plummer. The following May went to

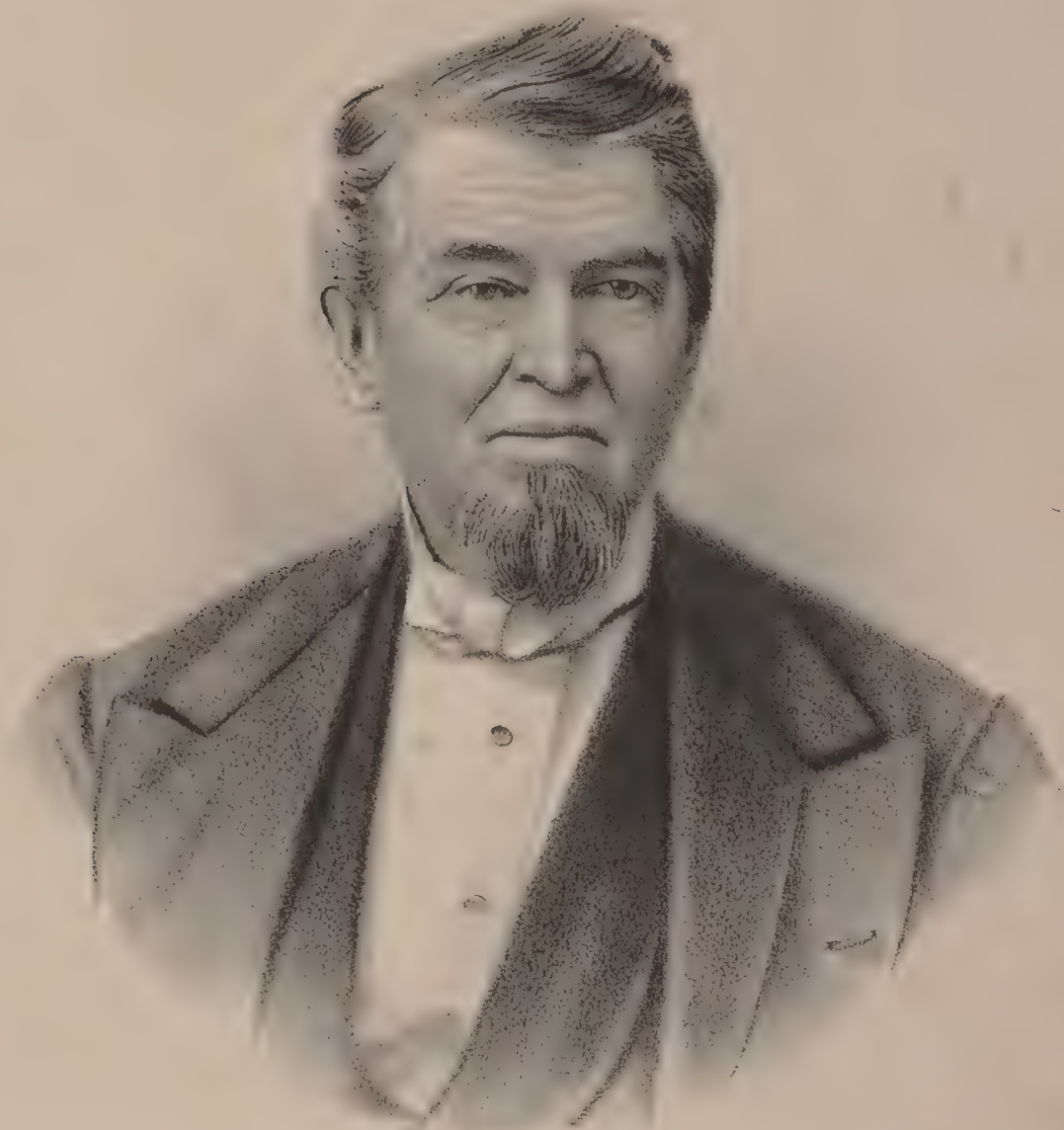
Boston, Mass., where he spent eighteen months supplying the church at Sea street. During his residence in Boston he devoted himself to books, and such other means of improvement as he could command, and subsequently in Philadelphia spent two years in the Classical School of Dr. John Roberton. During the latter part of this time he heard the Latin recitations in some of the classes. During this time he preached constantly in and around Philadelphia. During the next seven years he read a lesson in Latin and Greek daily, and for a part of the time gave private lessons in the latter.

His principal pastorates have been in West Bloomfield, N. Y., three years; Illinois, fifteen years; and in Irvington, N. J., where he now resides, two settlements in all, twenty-six years. Excepting in one inconsiderable matter, never had cause to complain of the treatment of any congregation and never had, as he believes, but one vote cast against him. He received the degree of D. D. from Union Christian College in 1880.

He has been fourteen years in two different places superintendent of public schools, and nineteen years president of the conference where he lived. Was two years connected with the editorial department of our paper, and for the last six years president of the Board of Trustees of the Christian Biblical Institute.

He never had any church or conference trials. He is satisfied with the Christian as he is with himself—aware of many errors, faults, and infirmities, but had rather be himself than anybody else.

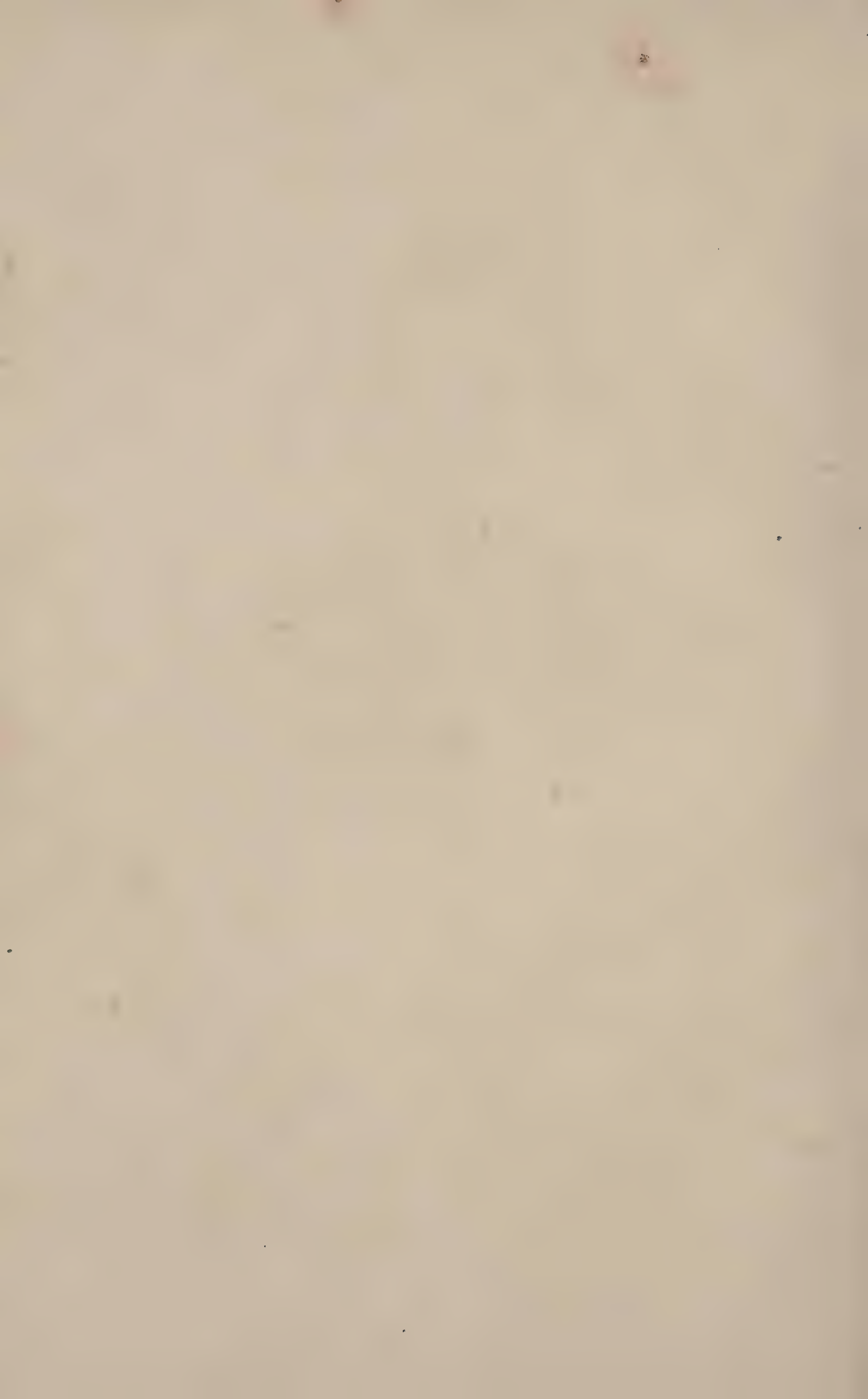
In 1831 he married Miss Phebe Ward, of Irvington, N. J., who died June, 1844, leaving him one son, Frederick Chancey. In the autumn of 1846 he married Miss E. E. Crawford, of Irvington, N. J. Has six children, all of whom are a comfort to him, and his domestic relations are all pleasant.



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FAITH IN CHRIST.

BY REV. I. C. GOFF, D. D.

“*Dost thou believe on the Son of God?*”—JOHN 9: 35.

The person, character, mission, and work of the Lord Jesus Christ, as objects of faith, constitute, undoubtedly, the substance of what is peculiar to the Christian religion. So that an intelligent and controlling faith here would seem to decide the question of our own Christianity, and also the question whether we are or can be saved. To those who believe that “through Him (only) is preached the forgiveness of sins;” and “that by Him (only) all that believe are justified from all things from which they could not be justified by the law;” “that there is no salvation in any other;” “that there is no other name under heaven given among men whereby we must be saved;” this position will not, I think, be deemed too strong. *Faith in the Son of God regards His person.* We use the term “person” as the “corporeal manifestation; the outward appearance and expression.” “A living soul, a self-conscious being, a moral agent.” In this respect we contemplate him apart from all human beings. “The first man, and so of all his progeny, is of the earth earthy; the second man is the Lord from heaven;” a mode of expression which could not be tolerated if only the highest type of human power and dignity were intended. Nor is this expression to be understood as a figure, the poetic effusion of an enthusiastic admirer. It was the claim of the Master himself: “Ye are from beneath, I am from above.” “Ye are of this world, I am not of this world.” In the same line of thought: “I came down from heaven;” “and what if ye shall see the Son of man ascend up where he was before?” “Came into the world;” “Proceeded and came forth from God;” “Sent into the world,” and the like expressions, which are never used to describe the mission of Moses, Elijah, the prophets, John the Baptist, or any other of

the world's great reformers or benefactors. That the Lord Jesus "was rich and became poor," can be understood only as teaching that he had a glorious pre-existence.

The miraculous manner of the Savior's advent into the world also teaches the divinity of his person. I know the ingenious attempts which have been made to set aside the histories of this event, as contained in the first chapters of Matthew and Luke, because they represent the manner of his birth as miraculous. But if the first parts of Matthew and Luke are to be rejected because they recite the miraculous manner of Christ's coming into the world, why not reject the last chapters of all the evangelists because they recite the equally miraculous manner of his death, resurrection, and ascension? And then why not reject all of the intermediate chapters because they are histories of miracles? And all this would be only the beginning of skeptical delusion. The influence of Christianity through all the ages, the grandest of miracles, and the sum of all others is to be disposed of. So it seems that the rejection of the first chapters of Matthew and Luke, for the reason given, involves the rejection of Christianity itself. When I say the *main* reason for challenging the history of our Savior's birth, as given by Matthew and Luke, is that it is miraculous, I do not forget the controversy over the genealogies as given by these two evangelists. We are reminded, in a tone of triumph and defiance, that in tracing this genealogy—one from Abraham to Joseph, and the other backward from Joseph to Adam—they disagree materially—in fact, that they give only a few names in common. But this difficulty, which has so perplexed scholars, is only imaginary. If a surveyor, in running a given line from north to south through a continuous forest, should spot, occasionally, a tree on the north side—not every tree, not every hundredth tree on the line—and another should, in running the same line from south to north, also spot an occasional tree on the south side—not every tree, not every hundredth tree—would it be strange if the same trees in both cases were not spotted, though the line was identical?

This same divine Person, so singularly introduced into human

history by these evangelists, was not unknown to the prophets and patriarchs. Was he not with Abraham, and Lot, and Moses, and Joshua, and Jacob, and David, and Daniel, and the three Hebrew children—"the form of the fourth like unto the Son of God?" Was he not with the church in the wilderness? David foresaw him always before his face; and he was before Abraham. I could not satisfactorily answer the skeptical questions, "If salvation is only through Christ, what became of all who lived and died before he was born?" or, "What has become of the millions who have lived and died since, who yet have never heard of him or of his salvation?" if I believed that he had no existence earlier than his birth in Bethlehem, or that there was no saving manifestation of him to pious and devout heathen through all lands and through all the ages. The ark and the cities of refuge were not merely prototypes of salvation and its necessity, but "shadows," and the substance in him was then and there.

Faith in the Son of God respects the divinity of his character. I use the term *character* not in any of its lower senses, but as expressive of the "sum of qualities which distinguish one person or thing from another"—which represent Christ as apart from all human beings—they, to be saved—the best and holiest of them—and he, the Savior. Human nature, the best types of it imperfect, helpless, and sinful; he, "holy, harmless, separate from sinners, and higher than the heavens." Man the universal sinner, and he the almighty Savior.

Paul teaches that we are made partakers of Christ, conditioned upon perseverance; and Peter says partakers of the "divine nature" on the condition of renouncing sin. Another expresses a regenerate state, as "in Christ," and as "having Christ within"—as having the mind and the spirit of Christ. Clearly the character of Christ, as well as his person, must be considered apart from men—the one defiled, and the other the only remedy. In the parable of the leaven in the meal is represented the nature of Christ and of his religion as distinguished from human nature. As the leaven differs from the meal into which it was put, so that a *little* leaven permeates and assimilates the three measures of

meal, so the character of Christ must be materially different from the human character, as is his Spirit from the spirit of the world; so that to have the spirit and mind of Christ is to be Christian, and without his spirit Christianity is impossible.

The divinity of his character is farther indicated in his relation to the Father. This is expressed in three forms—as the “Son of God,” the “only begotten Son of God,” and by the name “God.” We may not know all that these terms imply; but we know that “the Son of God” is not a form of expression that is employed to represent the relation between God and any other being. “Son of God” and “sons of God” (without the article) are terms applied both to men and angels. This distinction, as scholars know, is not accidental or hypercritical, but radical. But “only begotten Son of God” is a term that puts an impassable line of separation between him and every created being. The glories of this peculiar relation are mysteries to us only as we have not the capacity to comprehend nor the ability to understand them. Language was not made to express them. “Eye hath not seen, nor ear heard, neither hath it entered the heart of man.”

When Jesus said, “I and my Father are one,” the Jews took up stones to stone him. It seemed to them that he claimed to be very God; and that they understood to be blasphemy, punishable by their law with death. They had misapprehended Jesus, and he corrects them. He only claimed to be the “Son of God,” and the words “I and my Father are one” only expressed fittingly as language could do the nearness and the sacredness—the divinity, we might say—of that relation. This numeral adjective “one” expresses sometimes the idea of *identity*, and sometimes that of *unity*. Where it expresses the former idea it is always in the masculine or feminine gender, whereas the idea of *unity* is always expressed in the neuter gender. Please compare John 10: 16-30; 16: 11, 21, 22, 23; Gal. 3: 28; Eph. 2: 14; I. John 5: 7. In all these places the neuter gender expresses *unity*, and not identity. “I and my Father are one”—unity with God! What a sublime conception! It is more than agreement or harmony. Not the action of two separate wills without collision, or of separate minds without conflict of purpose or results; the same mind, the same purpose and results.

This divine unity which has its source in God and Christ has wonderful development in Christianity; it is the spirit of it. All Christians are "one in Christ Jesus"—all one as Jesus and his Father are one; and one by virtue of their unity. Paul says to the Corinthians, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment."

The work of God, by virtue of this unity, is the work of Christ and of the Holy Spirit; not three works, but *one work*. A farmer plows his acre, his team plows it, and his plow plows it—the same acre, the same work. Neither, alone, does the work, nor the smallest part of it—one work, as a whole, and one in its smallest parts as well.

The treaty of one government with another is not the act of a diplomatist apart from his government, but the act of the government through its agent, the only constitutional or known method of its action. The wonderful influence of spring in creating a world of beauty and loveliness is not the effect of the sun, or atmosphere, or rain—either of them apart and separately—but the one work of all, acting in perfect harmony and unity.

The divinity of the Savior's character is indicated by his titles. "Because he humbled himself and became obedient unto death, even the death of the cross, therefore God hath exalted him, and given him a name which is above every other name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." This name which is above every other name is God. It has been observed by theologians that this name is used in the holy Scriptures both in a supreme and in a subordinate sense; and hence, as Christ is the "Son of God," "only begotten Son," was sent from God into the world, was obedient to God, suffered, was dead and buried, arose from the dead and ascended to God, the name could not be applied to him in the highest, the supreme sense, but in a subordinate sense.

In a subordinate sense the name is undoubtedly used as ap-

plied to men and to angels, but not as applied to Christ. As applied to Christ, the name God is used in its highest, its supreme sense; but it is used figuratively. I say of a good portrait of George Washington, "That is George Washington." I do not mean Washington in a subordinate sense, nor do I mean that it is really George Washington; but I do use the name figuratively. This is according to the genius of language and accepted scholarship. Jesus says of the elements of the supper, "This is my body—this is my blood." He does not mean this is my body and my blood in a subordinate sense, nor that it was really his body; but the language is clearly figurative—this represents my body and my blood. Paul says of the rock in the wilderness, which through all their journeying supplied the famishing thousands of Israel with water, "That rock was Christ." Not really, or in a subordinate, but in a figurative sense; and so in examples almost without number. The same idea is expressed in Hebrews 1:3: "The brightness of his [God's] glory, and the express image of his person."

Faith in the Son of God respects his office as Mediator. Not a mediator as one of many, but the one only Mediator between God and man. All things were created by Christ (John 1:3), whether the things in heaven or in the earth, visible and invisible. Whether they be thrones or dominions or powers, all things were created by him and for him; and by him all things consist. (Col. 1:16.) Salvation is not only "*by*" Christ, but *only by* him (Acts 4:12; II. Cor. 5:18, 19). The world will be judged, *by* Christ (Acts 17:31). In all these passages, and in many others, the preposition *by* (or through) *dia* represents the idea, not of the independent, but of the instrumental cause; that is, God created the world through (*dia*) Christ. He redeems the world through (*dia*) Christ; and so of the judgment. God will judge the world through (*dia*) Christ. In all these, Christ acts mediately—is Mediator. The only Mediator that is, or ever was, or ever will be, through all ages, patriarchal and Jewish, among all nations of antiquity and paganism, he has been, is, and ever will be the only medium of access to God.

We make this averment as against the heathen notion of tute-

lar deities and demigods, and the same idea incorporated into the Romish Church—saints and the spirits of dead men—and the peculiarities of what is known as modern spiritism. Faith in the Son of God recognizes him as the only Mediator. All others, whether among heathen, Catholics, or spiritists, are frauds.

“Faith in the Son of God” regards the nature of his mission—the work that he came to do. As we have said, the peculiar expressions, “Gave his only begotten Son,” “Sent him into the world,” “Proceeded and came forth from God,” “Delivered him up for us all,” are never used in reference to the birth and mission of any man. They imply a previous conscious existence, and seem incapable of any other satisfactory interpretation.

The whole idea is clearly expressed by Paul: “Ye know the grace of our Lord Jesus Christ, that though he was rich, for our sakes he became poor, that we, through his poverty, might be rich.” During his sojourn in the flesh he was never reduced from riches to poverty—from a higher to a lower condition. He was born in a stable, in the lowest social condition, and found his way, by the force of his character, to the admiration and adoration of the wise and the good, and to a burial with the rich. His riches were in heaven before he came to a birth of poverty and want and suffering in this world. It was a divine work that he came to do—saving men, the lost, and reconciling the rebellious to God. In this, as in his person and character, he must be contemplated as apart from men. If human agencies may be represented as in any manner saving men, it is only by the accommodation of language, representing such measure of divine indwelling as creates a supernatural efficiency. Man, apart from Christ, can not save; can not do the smallest part of the work. Man, the holiest and best, must himself be saved. All good men and women and angels that ever existed could not of themselves save the meanest specimen of man from the smallest sin, or do the smallest part of the work. There is salvation only in Christ; “no other name under heaven given among men whereby we must be saved.”

Human efforts, the most noble and successful, in behalf of the sinner can only ameliorate their condition, reform their habits, and bring them to Christ.

The mission of Christ is to reveal sin as the cause of human misery and despair, regenerate the heart, and control the life by the indwelling of his own spirit and nature. Not to do something to favorably dispose God toward us; not to placate or pacify him; not to interpose a merciful agency as against the wrath of God, who in fury was disposed only to destroy him; not to take the place of the sinner as a criminal bearing the punishment due to his sins, nor in any sense to render it possible for God to save him; but to reveal the divine character of love and mercy, and so to exemplify in his own life, teachings, disposition, and works the merciful purpose of our heavenly Father as to secure the unquestioning confidence of lost sinners in the amazing grace of the gospel, which is our only hope, the everlasting joy of heaven, and the ever-increasing wonder of angels.

Faith in the Son of God accepts his sovereign authority in the church. "All power in heaven and in earth is given to him." "All things are put under his feet," and he is given to be "head over all things to the church." "He is the head of every man." He is the head of the church; the head of all principalities, and powers, and might, and dominion, and every name which is named not only in this world, but also in that which is to come." Faith in the Son of God accepts this teaching—literally, theoretically, and practically. It knows no other authority in the church, and respects none. It repudiates all systems of church polity in the Catholic and Protestant world, all ecclesiastical courts, all human creeds as conditions of Christianity or conditions of fellowship, as impertinent and antichristian. It recognizes his law as the only authority in all matters of faith and duty, though loyalty to Christ and his law be regarded as among the principal heresies of the age; though the questioning of human authority in religion or human infallibility in the interpretation of Scripture be deemed an offense and crime in the sect church, equally with the breaking of the seventh or the ninth commandments (and what greater offense can be committed against orthodox sensibilities than ignoring all human creeds in matters of faith, and all human and sectarian names of church organization, to cleave only to the divine law, and to wear only the name Christian as the

all-expressive name given the disciples by divine authority). Are not Christians now "reproached for the name of Christ?"

"Faith in the Son of God" respects the completeness of his salvation—his ability, willingness, and anxiety to save all men. He came into the world not to judge or destroy, but to save men—to "save to the uttermost" the *lost* the "chief of sinners."

For centuries the prominent idea of Christ's mission and death, as taught in the schools and churches, was that he was a ransom paid to the devil, and, when that superstition was worn out, that he was an offering to appease the wrath of God. Then this salvation was affirmed to be partial; that God only wanted to save a particular number which he predestinated. Next, that Christ died only for this particular number, and that grace was limited under the same restrictions that regeneration was effected in baptism; repentance was only doing penance, and that the forgiveness of sins was only a priestly dispensation. When this old effete dogma of a bigoted and ignorant age and habit gave way, and emancipated souls began to look for a new Christianity and a broader and worthier faith, just then everything great, sublime, and divine in the gospel vanished. Faith became mere opinion, love a natural sentiment, and piety itself a cultivation of human nature. Jesus was regarded only as a man, and the Holy Spirit identical with the laws of the soul. God himself was put under nature—shut in back of nature—and allowed to speak only through it, and in it. The incarnation, the miracles, the Gethsemane, the calvary, all the flaming glories of the gospel were stifled as extravagancies, and the "new Christianity"—more liberal, more advanced belief—turns out to be not a revelation, but a discovery that we are living in nature just as nature makes us live. There is no salvation, only development, with a little human help from the very excellent person, Jesus. Faith in the completeness of his salvation discards alike this false and bigoted theology and the human substitute.

The true faith represents the mission of Jesus as a revelation of the merciful disposition and purpose of God toward all men; of the abundant provision for their salvation, that all could and might be saved. And finally, it represents his own *anxiety* and

the *anxiety* of God for their salvation. All this is included in the idea of the “completeness of his salvation.” The *anxiety* of God is implied in his relation to the sinner. It is illustrated in the parable of the “prodigal son.” It is expressed in Hosea, 11: 8, 9: “How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man.” And again, in Ezekiel 33: 11: “Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?”

The anxiety of Jesus for the sinner's salvation will not, can not be questioned. His whole life, his sufferings and his death, are its expression. “He beheld Jerusalem, and wept over it, saying, O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not.” This, with his prayer of unequalled tenderness for his murderers in the moment of his greatest agony, “Father, forgive them, they know not what they do”—so in harmony with his whole life—leave no room for even malicious skepticism. God and Christ are more anxious for the salvation of the sinner than the sinner, under any circumstances, can be for his own salvation.

This doctrine of divine anxiety may be obnoxious to hypercriticism, and be rejected as an innovation, as wanting the seal of ecclesiastical approval, or as a contradiction of old and established theological dogmas. But it will be found in harmony with the revealed word, the most enlightened experience, and as a most precious ground of hope to the sinner.

An impassible God and an impassible Mediator would render the salvation of the sinner impossible. An impassible God and a sympathizing and anxious Mediator would present only an example of dissimilarity and antagonism, which would wreck the hope of the world as from them.

But if the anxiety of Christ represents the character and disposition of his Father toward sinners, while by the impartation of his own nature to Christians he becomes their ideal and example in this respect, then we see in all a beautiful harmony—a *complete salvation*. In this salvation, so complete, is beautifully exemplified the perfect unity of the Father and Son with each other, of the Father and Son with all believers, and of all believers with each other.

“Faith in the Son of God” is a faith in a divine, living personality. It is not a speculation, or theory, or system, or creed, or anything that can be expressed in words, written or spoken. It is not *what*, but *who* we believe; not a *thing*, but a *person*. Paul says, “I know *whom* I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.” To “believe him” is, then, to commit all to him in view of the greatest possible trial—“casting all our care upon him.” To the anxious inquiry, “What must I do to be saved?” the answer was, and the right answer ever must be, “Believe on the Lord Jesus Christ.” If there is a comparative importance attached to *what* we believe, it is not vital. Faith in Jesus Christ is indispensable; that alone decides the question of our Christianity, and of our salvation as well. It is faith in things, theories, and creeds that we contend and strive about. To believe in Christ is to receive himself; to partake of his divine nature; to have “Christ within the hope of glory;” to be filled and permeated with his spirit. In such faith there can be no strife, nor division, nor contention. “It works by love, purifies the heart, and overcomes the world.” Faith in *things* is theological; faith in the Son of God is Christian. The Bible even, inspired and infallible as I believe it to be, is not an object of faith. It is a rule of faith, and a guide in conduct, and a perfect and all-sufficient one. I believe Christ; the Bible is my rule and guide to and in this faith.

“Dost thou believe on the Son of God?” Not in anything that has or can be done for you; not even what Christ has done or can do for you. It is Christ himself. Volumes are written, and hundreds of sermons preached every year on the very or-

thodox subject of the propitiation and atonement which Christ has made for us.

I need hardly inform the careful reader of the New Testament that these expressions do not occur in it. We are told that God hath set Christ "forth to *be* a propitiation through faith in his blood;" "that he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." And Paul says, "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (The only place where the word atonement occurs in the common English translation of the New Testament.) But it is not affirmed here, or any where else, that Christ made a propitiation or atonement for anybody. He *was* the propitiation, and *by him* we received the atonement. The atonement is the reconciliation. Paul says, "By whom we have *now* received the atonement," showing that the atonement is received when the reconciliation is effected. This atonement, or reconciliation, can not be made *for us* without our consent and co-operation. "We then, as ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." It is Christ then, and not a theory; it is Christ, and not another; it is Christ, and not what he has done or can do for us; it is what he is to us. We illustrate the point of faith in a divine personality thus: It is a popular dogma, and essentially orthodox, that the only hope of man, of the sinner, is in the righteousness of Christ—its imputation; that we must be clothed with his righteousness; and a free and flippant use of these terms is unquestioned evidence of soundness in theology and evangelicism in religion. The only hope of the sinner is represented as consisting in a mutual transfer of moral character, his righteousness, to us, and our sins to him. When it is remembered that no article in any orthodox creed is deemed more important or essential than this, that hundreds of volumes and thousands of sermons are annually uttered in the assumption, defense, and illustration of this theory, it may seem strange to learn that the Bible says nothing about it. "Christ's righteousness," "the robe of Christ's righteousness," are terms never to be met in the volume of inspiration. This fact is not noticed in the interest of

any form of skepticism, or to challenge an excess of faith in the Son of God, but because the accepted dogma is essentially deficient, superficial, and unsatisfactory. Instead of the "righteousness of Christ," and, "the robe of his righteousness," which orthodoxy gives us, faith in the divine personality of the Son of God gives Christ himself—he "who of God is made unto us wisdom, righteousness, sanctification, and redemption." The true faith says nothing about putting on the robe of Christ's righteousness, but, "Put ye on the Lord Jesus Christ" himself.

Affirming Christ personally as the object of the Christian faith, renders proper here and at all times the presentation of such views of him as may inspire unfaltering trust in him.

We can not love or trust him too much or too entirely ; can not conceive of him as too entirely divine. "Dost thou believe on the Son of God?" We must trust in him as acquainted necessarily with every possible strait, difficulty, and trial into which any of the millions of his people may or can be brought ; must have resources and remedies for every emergency and for every disease. "Fear not ; I am with you," is the watchword from the chief Captain of our salvation, sounding along the corridors of the ages. "No weapon" formed against his cause shall prosper. Carnal and infernal powers are alike in chains at his feet

"Dost thou believe on the Son of God?" that in him exists every possible perfection of wisdom, power, and mercy, to qualify him fully to save to the uttermost all who come to God by him ; that no soul can be miserable that is committed to him, and that none can be happy in rebellion against him or in distrust of him ; that in him is secured peace and triumph over every enemy and every ill in life, over death and all the unutterable glories of the "first resurrection?"

"What think ye of Christ, is the test
To try both your state and your scheme,
How can you think right of the rest,
Unless you think rightly of him?
As Jesus appears in your view,
As he is beloved or not,
So God is disposed to you,
And mercy or ruin your lot.

Some take him a creature to be,
A man, or an angel at most ;
Sure these have not feelings like me—
So wretched, and ruined, and lost.
If asked what of Jesus I think,
Although my best thoughts are but poor,
I say he is my meat and my drink,
My shepherd, my husband, my friend,
My Savior from sin and from thrall,
My hope from beginning to end,
My Lord, and my life, and my all."

REV. ELLEN G. GUSTIN.

Mrs. Gustin was born at Frankfort, near Penobscot Bay, Waldo County, Maine, in the year 1835, and was second in age of a family of eleven children. Her father's name was Hezekiah Grant, and her mother's name Annie Scribner, both of whom were devout and active members of the Christian Church. The pioneer minister always found a welcome in the home of Deacon Grant. Mrs. Gustin says, "I retain sweetest memory of many dear old ministers who found a welcome reception in our home. As I recall them one after another, when I, a little child, sat upon their knees and listened to their words, I hear again their voices, with those of my parents, ringing through our old farmhouse the loud strains of 'When strangers stand and hear me tell,' 'Blow ye the trumpet, blow,' 'How tedious and tasteless the hours.' I seem almost to hear again their prayers in pathetic tone that was sweeter to me than richest melodies. * * * My mother's quiet reading of the Scriptures, her simple comments, the prayers I listened to when she told God all about her family—their wants and her desires and hopes for them—these led me to cry to God for myself. I gave myself to Christ when not quite eleven years old, and was baptized through the ice, on a blustery day of February, 1846, by Rev. J. S. Potter."

From the first of her religious experience, Ellen Grant was strongly impressed with the duty of preaching the gospel. Being a member of the Christian Church, she enjoyed the liberty of speaking and praying in the social meetings. At the age of sixteen she was married to Mr. — Gustin, a worthy Christian man of many excellent qualities. The place of their new home was many miles from any church. The absence of church privileges and the prevailing indifference among the people to the subject of salvation awakened in the minds of Brother and Sister Gustin a deep and earnest concern for their neighbors. They besought the Lord of the harvest to send laborers to that field. Sister Gustin was in her nineteenth year when the Spirit of God sign-

fied to her that it was her duty to answer her own prayer, and lift up the standard of the cross among her neighbors. This was a time of struggle and of fierce conflict; but the conviction of duty prevailed.

And so she began her work among her neighbors, because work was needed; because work must be done. She continued to preach in the State of Maine for about fifteen years, during which time she served in one pastorate for three years, and in another for five years. In the spring of 1869 she accepted a call to the church at West Mansfield, Mass. On petition of that congregation she was ordained to the work of the ministry in October of that year, by a committee appointed by vote of the Rhode Island and Massachusetts Conference. She continued in the pastorate at West Mansfield for five years. Subsequently she supplied the pulpit of the Broad Street Christian Church, at Westerly, R. I. for about two years. She has since returned to Mansfield, where she still continues to preach. Mrs. Gustin has one daughter, whom she has educated with great care, and who has been a source of great joy to her parents. It is proper to say of Mrs. Gustin that she is womanly in all her ways, and that she enjoys the confidence and esteem of all who know her.



KREBS LITHO. CO. CINCINNATI

Yours sincerely
Ellen G. Justin

CHRIST IN THE SOUL.

BY REV. ELLEN G. GUSTIN.

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you.”—Col. 1 : 27.

Oh, what though our feet may not tread where Christ trod,
Nor our ears hear the dashing of Galilee's flood,
Nor our eyes see the cross that he bowed him to bear,
Nor our knees press Gethsemane's garden of prayer.

Yet, loved of the Father, thy Spirit is near.
To the meek and the lowly and penitent here ;
And the voice of thy love is the same, even now
As at Bethany's tomb, or on Olivet's brow.

Oh, the outward is gone, yet in glory and power,
The Spirit surviveth the things of an hour ;
Unchanged, undecaying, the Pentecost flame,
On the heart's secret altar, is burning the same.

The apostle, in this portion of his letter to the Colossians, is extolling the new system of religion which they have espoused, and encouraging them to progress in the gospel of Christ, the extensive diffusion of which he greatly rejoices in, and declares his willingness to suffer in its further advancement. He praises God, and would have them praise him for this revelation, hidden for ages—“Good tidings of great joy, which shall be to all people,” “a light to lighten the Gentiles,” as well as the glory of Israel ; God in Jesus Christ ; “God sending his own Son in the likeness of sinful flesh, condemned sin in the flesh.” In other words, the subject of his rejoicing was that a new and living way had been revealed, by which *all* men, without regard to condition, without priest, altar, or sacrifice, could come to the communion of God and the excellences of his grace. That such wonders had been wrought by the preaching of the apostles filled them with amazement, as well as praise. Preached first in Jerusalem, it had extended and taken hold of the proud capitol of the old

world, and, sweeping majestically down, fixed itself upon Rome's imperial hills. That God could manifest himself so mightily, carry forward his work in cultivated cities, and influence men of genius through a few men, nearly all of them untaught in the wisdom of the schools, filled Paul with awe. He saw idolatrous temples crumble, guilt own its deformity, and the vain philosopher "studying Scripture to see if these things be true." Thousands were coming to this new, strange doctrine daily, changing their modes of life and seeking a higher plane. That a moral revolution was upon the world was evident to all. Statesman and warrior, schoolman and merchant, all could see that a great change was affecting both the national and social systems. A few who gazed saw that the great moving power was the doctrine of the crucified Nazarene, or the resurrection and immortality; but more were wise enough to see behind this handful of God's warriors the scepter of a King and sword that would be victorious. The apostle's meaning here is the outward forms of the gospel; and its results upon the world are before us; all may see these. But the precious truth—the leaven, the hidden fire—this they can not comprehend; but to you, his saints, he has revealed what is the riches of the glory of this mystery among unbelievers, "which is Christ in you."

At the battle of Wilson's Creek the brave General Lyon ordered his troops to a charge. With courage not less strong than that of their dashing and intrepid leader, his soldiers responded, "We are ready to follow; who will lead us?" "I will lead you," replied Gen. Lyon; "come on, patriots." At that moment a bullet struck Lyon, and he fell mortally wounded. But the battle was not lost. The death-defying enthusiasm of those soldiers met the enemy in awful contest; and their peals of victory above the wail of their enemy slain rent the air. Jesus of Nazareth had a few followers; but of all who listened to his words and felt the pressure of his healing hands, few dared meet the bitterness of his opposers, and take upon themselves his name while he was in the flesh. But in the awful conflict, when Gethsemane's agony was over, Calvary trembled in the wail of the dying Christ's despair—"My God, my God, why hast thou

forsaken me!"—and the perfume of his burial was yet in Joseph's new tomb, men and women, with the bloody cross upon the bosom, sprang to arms and pushed to the front, eager to prosecute the work. "Lo, I am with you alway, even unto the end of the world," cheered them on. They bound it as a frontlet between their eyes, and went forth to meet the foe. Their defeats and victories are marked all along the track of the centuries. But however dark the moral night has been, the "star of Bethlehem" has been fixed in man's firmament. The Son of God has never left the world that he came and died to save.

That Christ is in this world now is shown by the power of his word. Sin still bears sway; but Christ is stronger than Satan. In all the departments of life we feel the pillars of gospel strength and beauty underneath, raising humanity to a higher civilization and broader fields of moral strength. In all the ages of cultivated nations, and the influences brought to bear for the refinement of society, though they present here and there a man who for high moral development and purity of taste equals Christian character, they had not power to inspire the masses with noble aims. Grecian philosophy, though it gives us the Socrates, Aristotles, and Platos of intellectual, and the Venus, Minerva, and Apollos of physical beauty; though it gives us art and artists of immortal type, it can not give us national republics and universal brotherhood. Free schools, thrifty, enterprising, law-abiding, God-fearing, humanity-loving communities are the products of the Christian religion. Where these are is Christ, as in Gadara, casting out devils. Yes, Christ is in this world; my soul rejoices in his hallowed footprints, and hails the bright future when his rule shall be from the rivers to the ends of the earth. Christianity embracing all nations, all nations become free and democratic. I do not mean adopting a government like ours, like what ours is, but like what ours professes to be—the New Testament democracy or republic; the unfolding of a future in which all the aims of civilization, national government, commercial intercourse, the building of railroads, digging ships' channels, establishing telegraphic and telephonic lines, as well as the institutions of learning, church and family life, will be really and consciously

God's instrumentalities to bring all the world into one family, and submissive to His tender fatherhood. All this is a mystery—how this wondrous invisible power can infuse, inspire, and mold the world. Not only the deep and carefully-laid plans of the general are required to be matured for the battle, but his personal presence is needed on the field. Grant was not in his tent all of those long, tedious days before Vicksburg; but he rode among his battalions, by his own valor cheering on his troops. The little white flag floating over the hill, the command telegraphed along the line, "Hold the fort, for I am coming," the snorting of Sherman's war steed, his voice in command, and the gleam of determination in his face won for the federal army a great victory.

This personal presence is the power of the gospel. Here is the riches of the glory of this mystery—Christ in you beloved. Amazing condescension! glorious truth! abased with shame, with fear. What unworthiness! how dare we dishonor the temple of such a shrine? "Behold I stand at the door and knock, and if any man will hear my voice and open the door, I will come in and sup with him, and he with me." "Abide in me, and I in you, as the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me," says Christ. "That Christ may dwell in your hearts, by faith ye may be rooted and grounded in him." "Jesus Christ is in you, except ye be reprobates." "So now, also, Christ shall be magnified in my body, whether it be by life or by death," says the apostle.

How does Christ dwell in the person of the believer? This question has troubled many. It troubled Nicodemus—"How can a man be born when he is old?" "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit." You feel the wind as, breeze after breeze, it sweeps over you; but you do not see it. You can not talk of form or color: it is not tangible. So are we born of the Spirit; so Christ comes in to dwell with us. The kingdom of God is righteousness, peace, and joy in the Holy Ghost. We are so material in our thoughts and aims, we deal so much with those things that we comprehend by our physical senses, that it is hard

to anticipate and enjoy a spiritual realm. It is easy to see the Christ who sorrowed about Capernaum, and stilled the waves of Genesaret, the head pricked with thorns and the hand through which the nail fastened; but the divinity that moved the brain and empowered the hand we do not so easily perceive. But it is this living, invisible, and eternal presence that lives, will conquer sin, and redeem the world at last. This is the vitalizing, sanctifying presence; the Christ in us. As the parent lives in his child, imparting expression, movement, and emotion by the life-flood coursing through all the arteries of the body; as the artist leaves himself in every touch of his brush upon the canvas, and the heart-throb of the poet is caught in his verse, so Christ is in those who, by repentance and faith, receive him. If a foreign prince should send us word, "If you will receive me I will come and make my abode with you; I will bring my fortune, my jewels, my plate, my carriages, retinue of servants and strong guard," would we not quickly respond, destroy our limited habitation, and all that is ours, and enlarge our ability to receive him and his more valuable goods? So eighteen hundred years this promise has been in the world, hanging in type of gold over every heart, made by Christ himself—"If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." Where Christ enters he carries riches more valuable than the jewels of the English or Russian crowns; heavenly wisdom brighter than all the world's sparkling gems; truth more durable than everlasting hills; love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. With this fullness and perfection of virtues the man must be complete in beauty and strength, thoroughly furnished for his place in the battle of life, and in the nobility of his manhood can claim his allegiance with angels in glory. In transport of joy, with vision before us, let us cry out in earnest, humble petition, "Oh, come to my heart, Lord Jesus; there is room in my heart for thee."

CHRIST AN AUTHORITY IN RELIGION.

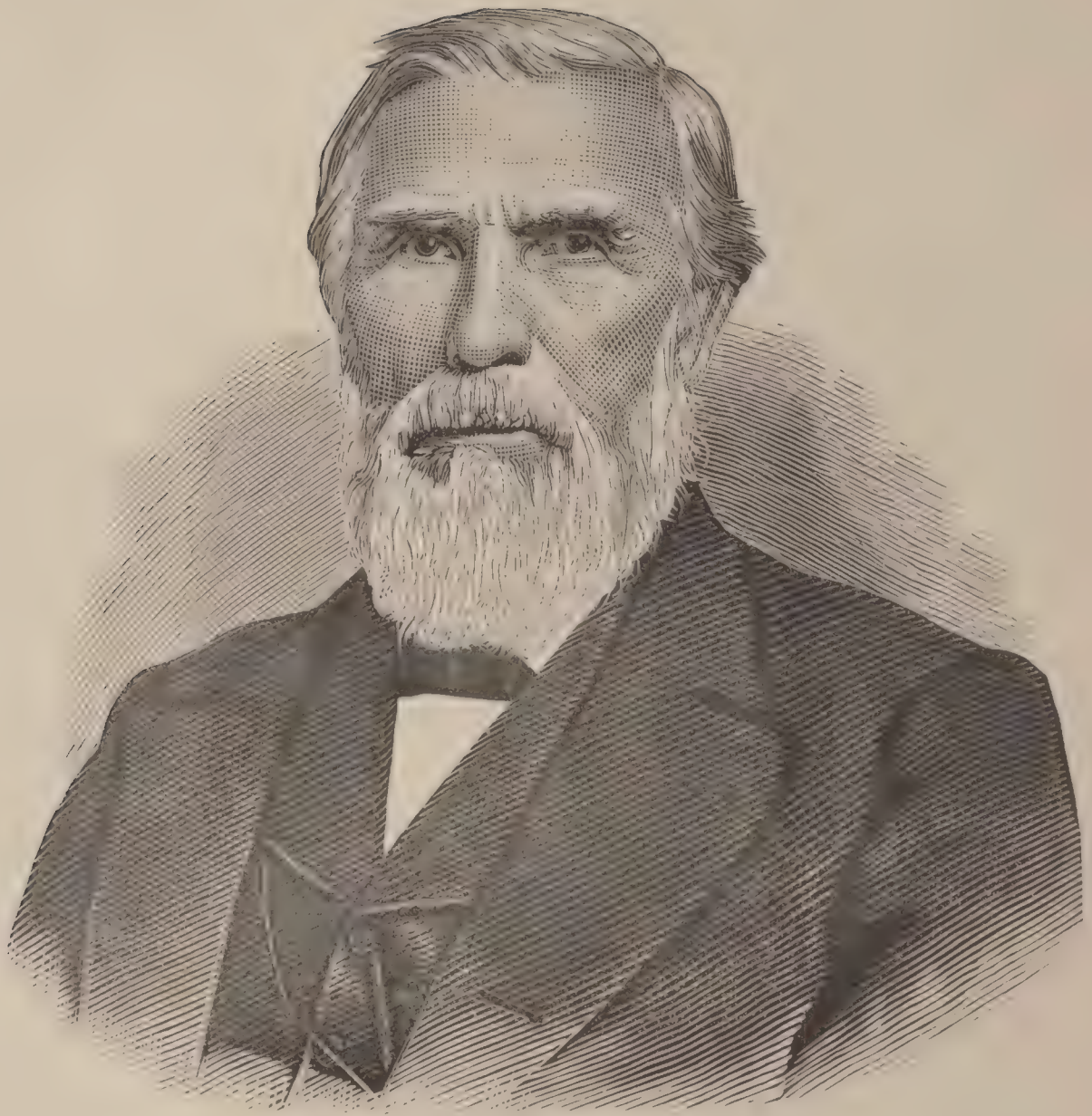
BY REV. E. W. HUMPHREYS.

“For he taught them as one having authority, and not as the scribes.”—
MATTHEW 7: 29.

The question of authority in religious belief and usage is not a new one, but one that has been discussed in all ages. The great majority of the people among all nations *have* willingly conformed to the standard of authority in vogue in their time and country. In all times, however, some have been found dissenting from the established standard, and claiming the right to investigate for themselves, either forming their belief from the light of nature, rejecting all systems of revelation, or adopting some other system. From these dissensions long and cruel persecutions, prolonged and devastating wars sometimes arose.

While advocating Christ's teaching as authority, it is not the object of this sermon to encourage coercive authority; nor to discourage, in the least, the largest exercise of the right of private judgment, but rather to prove that authority of some kind is far better and more natural to beings, such as we, than to depend upon our knowledge of God and spiritual things in the light of nature alone; and that the system of religion taught by Jesus of Nazareth gives us a more satisfactory idea of spiritual things, develops more fully the higher faculties of our being, gives us a clearer conception of the work of God in nature, establishes more harmonious elements for cementing human society, and a clearer conception of a future life than any other system of revelation, received as such, by the many founders of the religions of the world.

The question resolves itself into this: (1.) As a seeker after truth, shall I hold myself independent of all systems of revelations, believed by their adherents to be divine, introduced by certain founders, such as Buddha, Confucius, Christ, Mohammed, etc., and rely alone upon the light of nature? or, (2.) shall I receive



Yours Truly,
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one of these? and, (3.) why receive the one in preference to the other?

As to the light of nature, it is clearly seen that in the thousands of years man has been on the earth this light has never satisfied his yearnings for the supernatural and spiritual. All nations have had this light, yet have adopted some system of religion assumed to be divine, and the founders of such systems have been regarded as supernatural, or as mediators between the people and the great Creator and source of all power.

Neither has the light of nature satisfied the instinct of man as to his thirst for more knowledge. As in the case of Job, in his deep afflictions, others, like him, have cried out, "Oh, that I knew where I could find him." The various plans of reading destiny, as astrology, necromancy, fortune-telling, spirit-rappings, are indications of this desire in man for revelation.

The low and barbarous condition of nations who have the least revelation, and have been governed most exclusively by the light of nature only, shows how deficient is this light without the aid of revelation. Take the dark continent of Africa—a land till lately unknown to the civilized world—with its majestic rivers, fruitful soil, mild climate, and grand scenery, and the argument from it alone is unanswerable against the sufficiency of the light drawn from nature without the aid of revelation.

Let us consider, then, the various systems of revelations believed to have been made. Here let me state that with a belief in a divine Being, separate from matter, there is nothing unreasonable in a belief in revelation, but from the nature of the subject much in its favor. It would be out of place here to argue the existence of such a Being. We therefore take it for granted that the almost universal belief of the human family is true—that there is a God, an intelligent Supreme Maker and Ruler of the universe. That this Being not only made and organized all things by inexorable laws, and that all things were made with certain designs and adaptations, as light for the eye, sound for the ear, etc.; so following the analogy one may reasonably conclude that all great longings of his creatures shall be met by suitable gratification.

As stated, we have no knowledge of any people, at any period in history, whose worship—and all have some kind of worship—is based on the light of nature alone. This fact is worthy of remark here, in view of the prevailing skepticism of the present day. When Christianity has so developed the mind in the various branches of science, art, and culture, men are found who believe that all supernatural revelations are unnecessary; nay, that such knowledge as we possess at the present day can be acquired as well, if not better, without the aid of revelation. Without arguing the question here, it is proper to state in the thousands of years of the existence of this earth, no people, in any country, have attained to the knowledge now common in all Christian countries.

Our first knowledge of the human race is given us in the Old Testament. For twenty-five hundred years of the patriarchal period we are told that such men as Adam, Noah, and Abraham had communication from the Deity. After which we have Moses, who became the founder of the most rational religion of ancient times, and which lasted with the Jewish nation for fifteen hundred years. Before the time of the latter, that wonderful nation, the Egyptians, with their great knowledge of agriculture and architecture had existed for many centuries. Their history tells us that they also communicated with the Deity through Osiris, Isis, and other gods. The Chinese, Hindoos, Phenicians. Trojans, Greeks, Persians, Romans, Gauls, and all nations of antiquity had their respective revelations. The higher the civilization the more systematic did they trace their gods and their revelations. In this list of revelations, beside Moses and Jesus, we have four prominent characters, whose history and systems have come down to us with considerable distinctness, Buddha, Zoroaster, Confucius, and Mohammed. As these four are often referred to by those who reject Christ as authority, comparing them to Christ in their persons and teachings, it is well here to glance at the evidence of their authority and the effect of their teachings. The first was the founder of Buddhism, a system of religion that spread extensively through Hindostan and surrounding countries. The evidences of his existence are

the most improbable legends. His management of terrestrial affairs are equally so, and the influence of his teaching, while far above pure paganism, is yet infinitely beneath that of the influence of Christianity.

Zoroaster was a reformer of an old system of religion called "Fire Worship" among the Medes and Persians. The evidences of his life and labors are few and very indefinite. His system of moral teaching is quite good, but the influence of his teachings on the nations that received them has had no elevating tendency. For many years Mohammedanism has superseded it.

Confucius lived in China, and flourished about five hundred years before Christ; about the same time with Zoroaster, and five hundred years after Buddha. His teachings treat almost entirely of man's earthly interests, and so far as they go his precepts are good for the time; but the idea of spirituality, of God, and a future state are hardly mentioned in all his writings. The influence of his religion is seen in the present civilization of China and Japan, where Christianity has not been introduced. It can in no way be compared to the civilization that Christianity produces.

Mohammed was born in Arabia, in the sixth century of Christianity. His history is modern compared with his predecessors. Nearly all historians agree that he was a good man—better than the average of his countrymen. His religious rites and precepts are a mixture of the Mosaic and Christian, with suggestions of his own, growing out of his peculiar circumstances as a warrior, and a stretch of imagination after the supernatural, and invented partly by himself, but probably more so by his followers. No one doubts the existence of the prophet of Arabia. The Koran, the bible of his followers, is well known. His doctrine of one God, and most of his moral precepts are such that a Christian would approve; but the nature of rewards and punishment, based alone on the senses, and the doctrine of fatalism and the love of conquest encouraged by his followers, have made the influence of his religion sensual and formal with almost an entire separation between devotion and morality. Its influence on society is seen in the present civilization of the Turkish empire, Persia, and a

part of Hindostan. Polygamy is tolerated; women are denied the right of worship, and, as slaves, are often sold in the markets.

From what has been said it will be seen that while the systems of religion described are far superior in every way to pure paganism or the religion of nature, yet from the history of the founders and the nature of their teachings it does not seem natural to rely on any of these as authority, especially if we can find a better. With all the bigotry and sensualism of the system described, if the choice fell between one of these and the low, groveling feticism of the dark continents of Africa and Australia, dependent almost entirely on the light of nature, combined with the perverted instinct of the people, no one would hesitate to choose the former.

In thus choosing we fall back upon a principle that we should never lose sight of in our selection of religion. As God has endowed us with reasoning powers, these should always be used by us in our selection. When we come to years of experience we have not only the right but it becomes a duty devolving upon us to examine everything for ourselves. "Prove all things." Whatever system of religion, as we find by experience and observation, develops our better nature, makes us kind, gentle, benevolent, and lovers of our race, and exerts the same influence on others, although we may not be able, by argument, to prove its truthfulness, we have a perfect right to adopt it as authority, at least until we find something better. The same is true of that of a contrary influence, both upon ourselves and society; it is our right and duty to reject that which makes us worse.

Reasoning upon the above principle, we do not hesitate to affirm that of all the religions known in this world at the present time, or ever have been known in the past, Christianity, as a system, stands ahead of all others. While all the systems mentioned deal mostly with man's sensual relation, Christianity, without ignoring the body, takes hold of the spirit—the moral and intellectual powers. Earthly poverty and obscurity become bearable, for by its teachings Lazarus, the beggar, at the gate of the rich, is exalted far above the great and honorable of this world. The poor, the despised, the prisoner, and the desperately

wicked are cared for, not because they are such, but because their spirits are capable of reform and development into an endless state of purity and glory. From these, and such as these, Christianity has become the civilizer and enlightener of the world, though often mixed with much of earthliness and wickedness.

We are now prepared to state, so far as these comparisons extend, that we unhesitatingly choose Christianity as our system of religion, and as our very circumstances demand that some system must be relied on, we choose Christianity as authority.

In the Christian world, at the present time, there are three classes of people as to their mode of treating the religion of Christ. (1.) The Catholic and Greek churches, who, in addition to the simple teachings of Christ and his apostles, take also the teachings of the fathers of the church, decisions of councils, and the teachings of popes or patriarchs, the latter of whom are counted by their brethren as infallible in their decisions. (2) The Protestant church, the large majority of whom take the Bible alone for authority, but add to this a creed or confession formulated by the leaders at some great council. The creed is generally considered as of equal authority with the Bible. As stated above, as a system of religion, these two bodies do a great wrong to the Master in assuming that any number of men—the most venerable and learned—can think for their brethren.

The third class is that which claims the right to depend upon the individual judgment. No one is exempt from investigation, using all the faculties that God has given him to search out the truth for himself. But when all this is conceded, yet from the nature of man and his relations to others, we see that a certain amount of authority, in religion as well as other knowledge, is indispensable. All, in the early periods of life, are entirely dependent upon their seniors, as the reasoning powers are of slow growth. This is common to all. There are thousands, moreover, who think but little during life. How few there are of the most favored classes of the human family that are capable in middle life of formulating a system of religion for themselves from their own individual investigation. Even of the most

enlightened, those of means, education, and leisure, there are very few who can draw from their highest knowledge of nature a satisfactory system; how much less, then, the poor, the ignorant, and the thoughtless. The difficulty increases when we remember that on this principle of individual independence each person must, by his own effort, establish his own system; for it will not do for the father to establish a system for the son, nor the teacher for the pupil, but each individual, as the thinking powers develop, must establish a system of his own. With this view it is well to realize how dependent we are one on the other for our knowledge.

In this connection it is important to avoid two extremes, both injuries to society; one is to rely implicitly upon the teachings of others, making no effort to use the faculty that God gave us to know the truth for ourselves; the other is to take nothing for granted, reject all authority, and depend entirely upon our own judgment. The influence of the first is to perpetuate any error that may exist, do nothing to discover new truths and thus act as drones in society, while as human beings, with noble endowments, it is the duty of man to encourage truth and oppose error in the world. The tendency of the other is to unsettle everything, give no credit to the investigations of those who have preceded them, and leave nothing to those that succeed them. When we consider the shortness of the thinking period of the life of man in this world, it seems little short of insanity to rely for our religious knowledge on our individual judgment alone.

Besides, this theory is held only in matters of religion. In the sciences, in history, and secular biography, no one rejects the statements of our predecessors. The discoveries of Galileo, Newton, and others, we receive as authority, although we may not be able to prove their correctness in every particular. Apply the same reasoning to religion that we do to science and history, and we will arrive at similar rational conclusions. The great problems of man's existence and destiny are before us. As in the solution of problems connected with the material universe, we see that great men in all ages have endeavored to

solve them. We read the works of these, and as we see their failure or success in meeting the case, we accept or reject their conclusions. These conclusions become to us authority as far as they go. Great men, in all ages, also have tried to solve the problems of man—his wants, his nature, his destiny, in his spiritual, temporal, social, and intellectual relations. We examine their conclusions on these points. When these conclusions appear to us consistent with the entire wants of man, we receive them, and they become to us authority; when otherwise, we reject them. It does not change the argument that proofs of spiritual things are and must be different from those of temporal. We use the proofs proper to each subject.

Turning now to teachers of religion, among many others, some of whom have been mentioned, we find Jesus of Nazareth. Having examined the teachings of others, and while admitting many good things in their systems, yet in many particulars we find them lacking. They do not meet the entire wants of a human being. They do not raise him to a high, moral, and spiritual state in this life. They do not present to him a God that meets every want of the soul in man. They do not satisfy his cravings and longings for a perpetual state of existence after this life. With these thoughts we turn to Jesus, the prophet of Galilee, and we find that every problem of life is solved by him in every particular, and we are made to cry out with the people of his day, "He taught them as one having authority, and not as the scribes."

Let us proceed to show a few of the arguments in favor of receiving Christ as authority in preference to other teachers of religion. From the nature of man he demands, and ought to demand, a thorough investigation of any system of religion that he is called upon to accept. The more enlightened the people, the more critical will be the examination. The pagan and Mohammedan nations, on account of the low state of culture among the people, require but little evidence to establish their respective systems. Such puerile legends as are offered in support of the truth of Mohammedanism would not satisfy an intelligent Christian people; for men of culture demand the

strongest arguments that can be produced—of the moral kind—to prove a system of religion offered for their acceptance. It is true they do not demand a demonstration as in mathematics, for such is not applicable to spiritual truths.

The evidence adduced for the truth of the religion of Christ, though mingled with the supernatural, is of such plain and simple character that it recommends itself to the understanding and the reasoning powers in man. There is nothing in any of the arguments that shocks the sense of propriety of the best thinkers as does that which is found in the evidence offered in favor of other systems. The two external arguments generally used as proof of the divinity of the Bible, are the fulfillment of the prophecies of the Old Testament and the miracles wrought by the various teachers of religion in proof of their divine mission. Whatever may be said of these arguments as to their power to convince the judgment of the unbeliever, there is nothing frivolous or foolish about them. The predictions are plain, and their fulfillment, hundreds of years afterward, are equally so as to time, place, and circumstances, so that one as well as another can judge in the case. The miracles, likewise, are plainly stated, the time when, the place where, and person by whom they were performed. The occasions that produced them are generally of such a nature that if miracles are necessary it seems they would be proper at the time mentioned. This is particularly the case in regard to the miracles ascribed to Jesus Christ. Besides the reasonableness of the miracles, the evidence of their being performed is given by apparently good, sensible persons, who had no advantage to gain, but much to lose, if what they stated was true. It is not my purpose at present, however, to follow this argument further than to state that all the arguments offered in favor of the divinity of the mission of Jesus appeal directly to the reasoning powers in man. The argument drawn from the nature of Christianity, appearing at that particular time, its exhibition of the character of God, and its influence on society may have more influence on the mind of some than any argument drawn from external evidence.

Look, then, at the age in which Christ appeared. Ignorance

and vice prevailed to a lamentable extent throughout the world. The country in which he lived, that of his own nation, the Jews, was then tributary to the powerful but corrupt Roman empire. His own nation, though subdued for the time, was haughty, rebellious, proud, and bigoted, looking with great anxiety for the deliverer, Messiah, who was promised them in their scriptures. In their misunderstanding of their own prophecies, they looked not for spiritual reformation to make them good, to alleviate the suffering of the poor and afflicted, but for earthly power and glory, that they might rule the surrounding nations as with a rod of iron. If so with the Jews, who had the oracles of God in their possession, how much less did their less favored neighbors look for a spiritual renovation that would reach to the lowest depth of poverty and vice, that would burst asunder the shackles of slavery, banish tyranny and war, and send the glad tidings of salvation to the poor and ignorant.

Yet such was the mission of Jesus of Nazareth. His entire education and training was with the poor of the obscure province of Galilee. There was neither sect nor party of men of his day that had ever taught, much less practiced, the sentiments that he taught. Where, except as he stated, by divine illumination, could a peasant of the circumstances of Jesus grasp the great truths that he uttered of the fatherhood of God and the universal brotherhood of man? Or how could his biographers, Matthew, Mark, Luke, and John, peasants like himself, grasp the idea of such a character, except by seeing him and living with him, as they state.

Had Jesus, or any other talented man of his day, assumed the role of the expected Messiah that the entire Jewish nation was looking for, and rode on the popular current to victory, there would be nothing strange in the case. But for an obscure peasant of that dark and corrupt age to preach a doctrine and live a life of such a nature as to be the admiration for two thousand years of the most cultivated nations of the world, is almost, if not fully, as much of a miracle as the raising of Lazarus from the dead. Besides the unexpectedness and originality of the mission of Christ in such an age and country, as we

study the nature of his teachings we find them supplying certain wants of the human family in all ages. These wants have never been met so fully in any other system of religion.

All people long to know something of a supreme Intelligence, to whom they can turn in joy and in sorrow, and thus hold converse with one greater and wiser than themselves. This want is so generally felt that we know of no people, high or low, civilized or savage, who do not feel it. Moreover, all people under this strong instinct have imagined the existence of such a being as their God. It is true, the characters of these gods, drawn up by the perverted imagination of ignorant and vicious people, have been of various kinds, and all infinitely below the loving Father that Jesus represented to us as our God. The Greeks and Romans had for a god their Jupiter, mighty in power and dominion, but low, licentious, and base in his moral attributes. Other nations had similar gods, but all partaking more or less of the passions of wicked men in this world. In contrast with these, examine the character of the God that Christ exhibited to us. The God of the patriarchs, so pure that he could not look on sin with any allowance, so anxious for the welfare of his children that he is represented as pleading with them as a kind, earthly father would with wayward children. This same God is introduced to us by Jesus as a loving Father, sympathizing with his children in all their infirmities. He is so pure, so loving, so merciful, and yet so wise and great that the reforming prodigal needs but to see him to love him with all his heart, and fully trust him in every situation in life, death, and in eternity.

Another want of the human family, fully met by the Savior, is a revelation of a life of consciousness, happiness, and endless duration after death. Ever since the world began death has been the greatest terror to man. Life is so sweet that the dread of being deprived of it has cast a gloom over the brightest prospects of men in this world. Plans and calculations for thousands of years have been entered upon to be cut short at the very threshold. Ties of love and affection have been knit in life that it blasts every joy and hope when sundered by death.

Thousands of things seem incomplete in this life without a knowledge of another existence where they may be taken up again and finished. As stated, all nations have conjectured some kind of a future existence to meet these longings. How low and unsatisfactory are these conjectures to the pure and holy in life, compared to that described by Jesus. While a spiritual state is difficult, perhaps impossible, to be comprehended by beings situated as we are, yet as far as we can comprehend, the future state, described by Christ and his apostles, satisfies fully the highest aspiration of the purest and noblest mind, that we mortals can say with the great apostle, "O Death, where is thy sting? But thanks be to God who giveth us the victory through our Lord Jesus Christ."

Another want of men is a high, moral power to cement the interest of man in society. There never has been a great government without using religion as a cementing power. Indeed, in all great governments religion has been used as the corner-stone of the structure, as we see in the Babylonian, Grecian, and Roman empires. The Jewish commonwealth was no exception to the rule. This practice was introduced, doubtless, from the knowledge that religion is the strongest element in man. Be that as it may, such are the views of rulers in all ages from the days of Nebuchadnezzar to that of Brigham Young in our own country. From the history of nations we learn that the higher the conceptions of the people are of matters of religion the larger and more permanent the government becomes. Many religions, like that of Moses, though otherwise good, were adapted only to a certain people in certain times and places. Under such circumstances few people can be united together in one government.

Since Christianity has extended among the nations, though often imperfectly taught, there has been a visible revolution in the nature of governments. While Christ and his apostles made no attack upon the governments of their times directly, yet such was the nature of their teaching that many elements in the old governments passed away as Christianity was introduced. It is safe to say that no people, at the introduction of Christiani-

ty, ever thought of establishing a government without slavery. As Christianity advanced, slavery was abolished. At the introduction of the religion of Christ women were either toys or slaves to man. Christianity made woman man's equal. The education of the masses was not thought of in that day. Christianity introduced common schools for the elevation of the masses. Under the old dispensation—and yet where Christianity is not known—governments were and are established and carried on by force and power. Where the teachings of Christ are felt governments are established by the consent of the governed; or, as in the language of President Lincoln, government is “of the people, by the people, and for the people.”

From the above it is natural to suppose that when Christianity has its full influence on the people one [motherly (?)] government may prevail in all parts of the inhabited earth, with neither force nor coercion, when swords shall be turned into plowshares and the long-predicted millennium may be ushered in without any revolution.

There is one fact perceptible in the world which, from earthly considerations, is difficult to account for. Wherever Christianity is introduced we find such improvements in the people in machinery and in the knowledge of the sciences and arts as are found nowhere else. In Christianity itself, as a religion, there is nothing that should introduce them; for, as a system of spiritual and moral law, there is but little said about human advancement and prosperity. But when we consider the close connection of devotion and morality as taught by Christ it is not difficult to account for these improvements.

Christianity takes hold of the whole man—body and spirit. Every noble element in his nature is developed, and every evil propensity is discouraged or suppressed. This first takes hold of the individual, then the family, and then the government or the entire society. Not only males but females also help in the work of improvement. Not only the wealthy, the educated, and the free engage in this work, but by the principles of Christ slaves are liberated, the ignorant are enlightened, and the vicious are reformed; and all these enter heartily into the work of making society what it should be.

The love the child is taught to cherish toward his loving and kind father, and the trust growing out of that love, instills a new element of power into weak man; and the moral relation he sustains to his fellow-man guides him in the exercise of this power. By the teachings of Christ he learns that God is good to all, and that he, as the child of that God, should exercise the same kindness toward his fellows. Furthermore, he is taught that his own happiness depends upon the happiness and well-being of those around him more than all sensual gratification. Thus the true disciple of Christ labors not so much for self, directly, but for his family, his neighbors, his nation, and, finally, the whole world, well assured that by this he brings down upon himself the choicest blessings of Heaven and secures for himself the most substantial happiness that it is possible for him to enjoy.

From this spirit grows spontaneously public benevolent institutions for the poor, the blind, the insane, the deaf, and the sick; also, institutions for the education of the masses, such as our public schools, so common in Christian countries but seldom if ever found where Christianity is not. The same principles also develop men—such men that it were impossible to produce out of the pale of Christianity, such as Galileo, Copernicus, Newton, Herschel, and others. The most singular of all things, with this view, is to see men, made what they are by Christianity, and whose developments were impossible without it, in their short-sightedness protesting against the very thing that made them what they are; for all historians are well aware that such giant intellects as Voltaire, Hume, and Gibbon are not found outside of Christian institutions.

The same argument might be followed in showing the result of this intellectual development on the many discoveries and inventions in Christian countries, such as agriculture, manufactures, commerce, and the means of communication. Where, outside of Christian lands, do we find astronomy, philosophy, chemistry, geology, and other sciences so well understood? Where are the elements of wind, water, light, and electricity made so subservient to the power of man? But these are so well known that I only point to them here.

One more argument I think worthy of consideration as showing the teachings of Christ worthy of our highest confidence. I refer to the modifying power of Christianity upon surrounding circumstances. There is a law of our nature that one great and controlling passion so occupies the mind that for the time it becomes oblivious to all other desires. Such is the miser in the pursuit of wealth, that he becomes indifferent to heat, cold, hunger, and toil. Give him his ducats, and he asks no more. Such, also, is the case with votaries of pleasure, fame, love, and hatred. While these are temporary in their duration and unsatisfactory in their nature, Christianity, as an absorbing principle, is lasting, elevating, and fully satisfying to the highest and noblest aspirations of man. On this principle we can understand the meaning of the Savior when he said, "I have bread to eat that you know not of;" and of Paul in the expression, "I have learned in whatsoever state I am therewith to be content." It does not destroy the force of this argument that many believers in Christ live and die without reaching this state. It is enough for our purpose to know that some have reached it, that the tendency of the gospel is to that end, and that all are more or less assisted in this controlling of adverse circumstances.

To the worldly-minded, poverty, obscurity, failures in pet schemes, unpopularity, persecutions, the sickness and death of friends, and the same to themselves, are almost unbearable; but to the Christian believer, filled with love to his Maker, trusting and relying on his promise that all things work together for his good, he not only can bear these tribulations, but, like the apostle, he may be able to glory in them.

In closing, let me say that, whatever the great Father has in store for his children in the future, we are sure that the religion of Christ has brought them the greatest light ever given to the world. It teaches us clearly that we have nothing to fear but sin as the destroyer of our genuine happiness; that obedience to the law of God, as given in nature and revelation, brings to us our highest good; that earthly circumstances, in themselves, are of little consequence, as the poor and despised may be happy with God, while the rich and popular must be wretched without

him. Whenever we have a better system than that of Christ, for life, death, and eternity, presented to us, it will be time to talk of discarding his. Till then let us cling to the Savior, obey his precepts, live his life, die his death, and enter the unknown future in the fullness of the hope inspired by his word.

REV. MOSES KIDDER.

Moses Kidder was born on the 14th of November, 1817, in the town of Walpole, New Hampshire. His parents were both God-fearing people, and taught him early the most important truths of religion. He was taught in early life to make religion a matter of personal importance, and was baptized and joined the Christian Church in his native town. Working on a farm in summer and going to school in winter till twenty-one years of age, he grew up with a good constitution and bodily vigor. After arriving at his majority, he worked a part of the time and went to school at an academy part of the time. He taught school during three or four winters.

He commenced preaching at about the age of twenty-four. After preaching a short time he taught school six months, preaching occasionally, and then at the close of his school, in June, 1842, he came to Woodstock, Vermont, and joined the Vermont Eastern Christian Conference, and began to make preaching his entire work. He was ordained at Woodstock, Vermont, March 15, 1843. This place has been his home ever since. For a few years he preached at Woodstock part of the time and part in contiguous towns. He took the pastoral care of the church in Woodstock, Vermont, when the former pastor left, January 1, 1847. This church enjoyed the pastoral care of Rev. Jasper Hazen for thirty years. Elder Hazen is the father of Brother Kidder's wife, and is still living with his son-in-law and daughter. He is now (1881) ninety years old. The church at Woodstock has had but two pastors in sixty-six years and no interregnum.

Brother Kidder is a modest man and could not be induced to furnish much material for a biographical sketch. He is one of the solid men of the Christian Church, and never occupies doubtful ground.



Moses Heilman

LIFE AND IMMORTALITY.

BY REV. MOSES KIDDER.

“Who hath abolished death, and hath brought life and immortality to light through the gospel.”—II. TIMOTHY 1: 10.

1. Many and important discoveries have been made from time to time in the natural world, by the lovers of truth and nature, in their long-continued and patient investigations. The scientist has laboriously studied the phenomena of the material world and compelled a revelation of the secret springs of action. He has found out and set before us a great many curious and even wonderful facts. The contemplative mind is almost bewildered, and is quite overcome by the array of worlds brought within the range of human vision by the aid of the astronomer's telescope. But he has not found out the place of Him who “numbers the stars,” weighs them in his balance, and “counts the dust of the earth as a very little thing.” Who, by searching, has found out God or the place of his abode? Who, among all the wise, has explained the mysterious principle of life or “seen the gates of death?” Who has solved the awful mystery of dying, or answered the question asked ages ago, “If a man die shall he live again?” Science has never answered. The telescope has not brought to light an abode for departed souls. The anatomist has discovered no body but the material. The metaphysician has not been able to point out to us surely the soul's destiny. When the question is pressed back for a definite answer, they can only say, “We do not know.” Certain powers and properties are known, and on these, they tell us, hangs a probability; and we hope.

Arguments as old as philosophy are before the world in favor of the immortal destiny of our race. We have been often told of the universal faith in the soul's immortality, and that from

the remotest past and by the least enlightened people as well as by the enlightened and civilized. The immateriality of the mind has been largely dwelt upon as furnishing reliable testimony; its wonderful faculties; its high moral endowments; its capabilities for unlimited improvement; its love for virtue, sometimes giving up every earthly enjoyment and life itself rather than let go its integrity; its youthfulness in feeling and hope when the body has grown old and ready to decay; and, finally, its "longing after immortality and dread of falling into naught."

It has been said that "the soul feels secure in its existence;" that it can "smile at the drawn dagger and defy its point." One modern philosopher has written something very nearly like this. If an angel or a spirit should come to me from the unseen world and tell me that men live after death I should say, "You need not have come to tell me that for I knew it before; I know it from my own consciousness." A poet has expressed a similar thought in saying man is immortal, "else nature has written falsehood" upon him and "man was made a lie." This world, by the same, is thought to be "a prophecy of the world to come."

The inequalities existing in the present world seem to render it necessary that there should be a state of adjustment, a world of rewards and punishments, where the good shall not suffer for the wrongs of the bad, but every one shall receive according to his own good or ill deserts. So, too, the influence of the doctrine of immortality upon the conduct of men is an argument in its behalf; for truly one can not in heart believe in an immortal destination without being somewhat lifted by it into higher ideas of life. To feel and believe that one is only a creature of a day—a mere worm of the dust—is a tremendous drawback to all aspiration. High aims, noble achievements, heroic daring, patient suffering, protracted efforts for a blameless life, are hardly possible under the sad sense of all coming soon to nothingness. An orator of Rome could say, "Deprive me not of this hope of immortality, since it makes me both a better and happier man." And this was before the world was "visited by the Daystar from on high."

There is, we must confess, a far-reaching power in the hearty belief of immortality and its accompanying thought of accountability. Sometimes arguments have been drawn from nature—or called such—which are nothing more than illustrations of the possible future life. The caterpillar, which is metamorphosed and becomes a butterfly, did not die. If life had become extinct, by any means, in its transition state, the butterfly had not been. As an illustration it is pertinent, and indeed beautiful, but weighs nothing as an argument. There are many other thoughts which are suggestive of a future and immortal life, but when all are fully and fairly presented and pondered we still ask, “Where is the proof?” There will still remain a painful uncertainty.

2. Hope, no doubt, was born in many a human soul before Jesus opened his lips upon the momentous question, and many died in the belief of some kind of an existence beyond the dark vale. At best Nature’s voice is feeble, and all human reasoning will not banish the ghost of doubt that arises when Death holds his victim in his relentless grasp, and speaking to the senses seems to say, “All is gone.” Faith is a higher element of power in the human soul than reason, for it does smile at times at seeming impossibilities, and lays hold of unseen things, and itself is the substance of things hoped for, the evidence of things out of sight. But to the thinking mind even faith requires some facts to stand upon; some promise from him who is able to make his word sure, even though it should be in seeming conflict with all the known operations of nature. With facts and promises which no skeptical criticism can invalidate, we may build our hopes in “full assurance.”

3. The question quite naturally arises, on reading the text, whether ancient believers were in darkness like the world around them in regard to their immortality—if they had any other light than that which nature furnished. One who walked with God must have had a vision more distinct and sure than one who did not. Enoch, before his translation, received this testimony, that he pleased God. One could not long walk in loving fellowship with God and not feel the birth of an immortal hope in his own

soul. Though we do not find any formal statement of the doctrine in the Old Testament, we do find some gracious intimations of it there. The translation of the seventh from Adam was a fair intimation that a life with God was possible. This opening of the gates of the unseen world for one of their number to pass through was not forgotten by the fathers of our race. Elijah went up to heaven in a chariot of fire. Heaven, therefore, must have seemed a reality to men who believed that even two from earth had gone there and were yet alive. The holy men of old, such as Abraham, Isaac, Jacob, and Moses, departed this life with great cheerfulness. They died as though they knew God was their God, and that he was not the God of the dead, but of the living. The psalmist said, "My heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand are pleasures for evermore."

Such triumphant songs it seems to me could never come forth from hearts that looked for nothing beyond this life. Many such sweet words of trust and of hope are found in the Old Testament Scriptures, running through them like a thread of gold. The Christian, with his immortal hope, uses them as the best vehicle of his own longings and heavenly anticipations.

4. We learn more of the faith of the saints of old from what is said of them by New Testament writers, than what they have said of themselves. To this I now wish to call attention. Abraham saw the day of Christ and rejoiced. The writer of the epistle to the Hebrews, giving an epitomized history of the ancient faith, says of the fathers who believed in God, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." "But now they desire a better country, that is a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." The heav-

enly country was not looked for on this side of death, for it was in the faith of finding it that they all died. And such could suffer joyfully, knowing that they had in heaven a better and enduring substance. Moses had the sublime faith of refusal. He refused social position, earthly dominion, and power, choosing rather to suffer affliction with the people of God, and bear reproach for the sake of an unborn and unannounced Christ, because he had respect to the recompense of the reward—a reward in a future world—or he believed and suffered in vain. On the earthly side of death he found it not. Even the land of Canaan was denied him, though he earnestly prayed that he might go over there. Did he not, from the mountain's top, with his Lord, ascend into heaven itself?

Paul, when he spoke in his own behalf before Felix, the governor, declared his faith in the resurrection of the dead, and said the Jews, his enemies, who did not believe in Christ, also allow "that there shall be a resurrection of the dead, both of the just and unjust." Martha also knew that her dead brother would rise again in the resurrection at the last day. Yet the belief in an immortal life was not universal. We know there was one sect of Jews which scouted the idea of a resurrection. How many outside of that sect shared in their unbelief we do not know. When we have allowed all that history can prove in regard to the immortal hopes of mankind, we may still find the words of our text to be abundantly true, that "life and immortality are brought to light through the gospel."

5. Before speaking directly upon that point, I ask you to consider how unsatisfactory the evidences of Paul's faith as a devout Pharisee had become when he wrote his letter to the church at Corinth. As a Pharisee he had believed in the resurrection of the dead and the life immortal. He there tells the Corinthians "that if Christ be not raised there is no resurrection of the dead; they that have fallen asleep in Christ are perished." Now, if Paul had sufficient grounds for believing in a future life before he became a Christian, why not fall back upon his old foundation, if so be that the new, by any possible means, could fail? He positively affirms that if Christ was not alive, if his

gospel was an imposition, there could not be the slightest hope of any life beyond the present. Nay, "let us eat and drink, for to-morrow we die." All must be given up as lost; we should be "of all men the most miserable." The last and only chance was in the resurrection of Jesus of Nazareth. This shows us how unworthy of confidence all the former testimony was on which Paul had, in his unconverted state, relied as the grounds of his faith.

6. The testimony of Jesus is explicit and full, and needed only the corroboration of his own resurrection from the dead. These words of his—"I have power to lay down my life, and I have power to take it again;" "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live"—are as so many arrows of heavenly light shot through the gloom of ages. His words ring out into the darkness of the long night with clearness, and make the listener feel that one speaks with authority—one who knows the certainty of the things he affirms. We are made to feel we no longer fluctuate between hope and fear, for God has sent us a messenger from the heavenly world itself, and he brings with him the crown of eternal life. But if there had been a failure on the part of Jesus to make his promise good, "Destroy this temple, and in three days I will rear it up again," all hope would have been dissipated. The three days that he lay in the tomb were days of darkness to the little band of followers. Their faith was not strong enough to receive their Lord from the dead. They went to their own homes in sadness—quite in despair. The women that were early at the sepulchre went to embalm the body, not expecting to see their Lord, and when they found not the body of Jesus they believed the gardener had removed him. But, oh! Israel's King was alive—the Christian's Lord had triumphed—"Death had no dominion over him." "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to a lively hope by the resurrection of Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away." There could have been no hope of this inheritance if the Lord had not burst the bars of death and thrown open the

gates of the heavenly world. The resurrection of Jesus is not a doctrine of the gospel, but a fact in the evangelical narrative, and such an important fact as to give to all other facts, and all the distinctive truths of the gospel, their importance. It amounts to absolute demonstration. It is the solid rock against which no form of unbelief can prevail. It quenches all the fiery darts of the most relentless criticism, and in no way can infidelity ward off the proof but to deny the fact and repeat the old lie the soldiers were hired to tell, "His disciples came by night, while we slept, and stole him away." After showing himself alive, after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, and commanding them that they should not depart from Jerusalem, but wait for the promise of the Father, which thing they did, and after some days received the further evidence of his being really alive, he gave to his disciples influence and power by the "baptism of the Holy Ghost." This could be no optical illusion, for it came as the sound of a mighty rushing wind, and filled the place where they were sitting, and they spake with tongues to which they were strangers. This was evidence similar to what one who should go into a far country might furnish his friends by means of the telegraph. Leaving them with a promise that when he should reach the place of his destination he would send back a telegram, that they might know that he had safely reached that point, they anxiously wait for it. After due time the click of the machine announces the fact of his safe arrival, and all uncertainty is at once removed. Jesus sent his dispatch with equal promptness, and the result is equally satisfactory. Doubters and critics may remove one Bible fact after another, or think they do, and if, indeed, they could pare away the volume of what Christians think to be divine truth, so long as the death and resurrection of our Lord Jesus Christ is left, we may safely and surely build, and hope for eternal life. Of the great cardinal fact of the gospel Paul had no doubt. He knew, for he had seen the Lord.

7. The immortality of the soul as taught by the ancient philosophers is not the immortality taught in the New Testament.

There is no formal statement in either the Old or the New Testament that immortality belongs to the soul at all. There are statements which seem to me to imply as much as far as *continued* existence may be regarded as immortal existence. One reason, perhaps, why the gospel does not recognize the soul's immortality is that the gospel promises a body, too, of an incorruptible nature. It is not merely a future existence of the intelligent part of man, but really an embodied being. Paul did not speak of a disembodied life to come. "Not," says he, "that we would be unclothed, but clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked."

In his great argument to the church of Corinth he intimates that if they deny the doctrine of an incorruptible spiritual body they may as well deny the whole thought of future life, and so eat and drink, for to-morrow we die. Those who denied the resurrection of the dead clothed with a spiritual body could not claim to retain their Christian faith by affirming that they still held to the immortality of the soul. That was not the distinct Christian doctrine of immortality. Moses and Elias were as visible to the eyes of Peter, James, and John on the Mount of Transfiguration as was the transfigured body of Jesus when they there saw him in a glorified state. And again the apostle writes, "Who shall change our vile body, that it may be fashioned like unto his glorious body?"

Paul not only describes the body of the future life as spiritual, but as incorruptible, glorious, and powerful—as really, therefore, a bodily existence as the present, though not so grossly material. I think it sufficiently clear that the life of the world to come, as taught by Christ and his apostles, was not something borrowed from the ancient philosophy, but was peculiarly and distinctly a part of the gospel itself, and was as truly brought to light through the gospel as was any other truth therein revealed.

8. Nor have we yet measured or comprehended the fullness of the immortality which the gospel has brought to light. It is not only an endless embodied existence, but it is also an existence in holiness. Forever to be was not Christ's idea of immortality, neither was it the idea of his inspired servants, if that

being be not sanctified by immortal love and made blessed by a character assimilated to the divine.

The words "eternal" and "everlasting," and also "forever and ever," are used in relation to sin and its punishment; but the word "immortal" never is. Immortality is always used in some way as relating to heaven and heavenly beings. There is the King eternal, immortal, and invisible, but there is no immortal devil. One may be in danger of *eternal* damnation, but can not be in danger of *immortal* damnation. Hell and things or beings belonging thereto are never described as having the elements of immortality. Immortal sin sounds like a contradiction of terms, but immortal goodness does not. Everlasting chains of darkness can not bind the souls or bodies of those who are to flourish in immortal youth. The worm may not die, the fire may not be quenched; but they can take no hold upon such as have reached the shores of immortality. There seems, from the lessons of the Savior and the apostles, a depth of meaning in immortality which the gospel only has brought to light.

Paul speaks of God as "he only who hath immortality." Jesus said to the young man who called him "good Master," "Why callest thou me good? There is none good but one; that is God." I put these two side by side, not to show an identity of meaning, but that we may more easily see how the same God, who only is good and yet bestows his goodness upon others, may, in the same manner, bestow upon others his immortality likewise. The true life and immortality which the gospel brings to light is, therefore, the gift of God through the gospel.

Again: Immortality is something to be sought for by "patient continuance in well doing," in connection with "glory and honor." If immortality is only unending existence, then it must be denied to those who do not seek for it in the ways of well doing; and, consequently, the unrighteous will cease to be. But if immortality implies something more than mere existence, if it includes goodness, godlikeness, and the elements of heaven, then we need not necessarily look for the utter extermination of those who forget God. To be immortal is to be incorruptible in soul and body, and no less so in character and life. Righteous

ness, love, and holiness are immortal; and such must be the loving and pure in the world beyond. "He that hath this hope in him purifieth himself, even as he is pure." What Jesus brought to light through the gospel is not life only, but that and immortality besides; both—neither alone. We not only want to live, but to live blessed lives—not simply to be, but to be something good, noble, and true. Life alone—as an end, merely—is but a poor thing, not worth the having here; and when everything but life is gone one may well say, "What is it? I loathe it! I would not live alway; let me alone, for my days are vanity." Could it be anything better hereafter if that were all? We know that there can be no limit to duration. Eternity has no end. We can and must throw our thoughts forward into it, but the thought is painful if we can not throw the anchor of hope as far as we do our thoughts.

9. We have seen, in the discussion of our subject, that the world has had, from a remote period, a vague notion of a future unending existence; that the wisest and best of the race of all nations have bent their energies in the direction of conscious existence in a world to come, to find, if possible, some reliable testimony on which they could build their hopes for eternity; and that holy men of old, blessed with the "lively oracles," died in faith of a better resurrection. We find that there is nothing in the nature of things, if we look closely into the matter, to render such a belief incredible, but on the contrary, many things to make it probable, and raise a hope at least that it may be so. We find, also, that the apostles built their hopes wholly upon the resurrection of Jesus, and abandoned all other ground as uncertain, and that if this be true there can be no room to doubt or question. The question, "If a man die shall he live again?" is settled. We have seen, also, from the divine word, that the "King eternal" is also the king "immortal," and that he "only hath immortality," and that this great and inestimable blessing is to be sought and obtained through our Lord Jesus Christ. We find, also, that there is, in the gospel dialect, a breadth and depth of meaning in the word not contemplated in the uninspired literature of the ages. We see, therefore, that notwithstanding

all the light which had dawned upon the human mind through nature and reason, there was much in connection with the thought of endless life for the gospel to bring to light. We see to what a luminous point this question is brought in the person and word of our Lord. Seeing, therefore, that we have such solid ground to build upon, such a full demonstration of the life to be, we may cast the anchor of our hope on to the immortal shore, and walk through the vale of death, fearing no evil.

Upon the doctrine of immortality Christ founded the purest lessons of morality and religion. By it he taught the disciples to be patient in tribulation, to suffer the cruel persecutions which they must endure joyfully, for they would have a great reward in heaven. What courage and heroism even it has implanted in the human soul; how many have carried the martyr-spirit through a life of suffering. Through protracted illness and a thousand temptations they have proved their fidelity to God, sustained by the glorious hope of immortality. "A hope so much divine may trials well endure" How many, by this expectation, have been made to rise superior to all outward circumstances of pleasure or of pain. They may be placed in a cold hovel of poverty, on a "thorny bed of distress, friendless and alone, and subject to every ill and agony that mortal flesh is heir to, and yet say, 'I am exceeding joyful in all my tribulation.'" They rise above envy and revenge, covet no man's silver, or gold, or apparel, and "willingly spend and be spent" in the service of others, though "the more abundantly they love the less they be loved." No one ever did, or ever can, rise to the full height of his manhood without feeling the inspiration of immortality. Do what he can, without it there will still be left possibilities to which he has no adequate means of attainment.

Then, through all of life's changes of joy or of sorrow, pleasures or pains, hopes or fears, we may look upward to our Father's throne and still say, "*Thy will be done.*"

REV. JOSIAH KNIGHT.

Rev. Josiah Knight was born in Thetford, Vermont, June 8, 1803. He experienced religion and united with the Christian Church in the spring of 1818, at the age of fifteen years, in Stowe, Vermont. He commenced to preach in the year 1828, at the age of twenty-five.

He had charge of from one to four churches, traveling, breaking out on to new ground, organizing new churches, for five years—under the regulation adopted by the Christian Brethren—holding meetings nearly every day, except in harvest-time, when he preached only on Sabbath, and worked in the harvest-field through the week to raise funds to replenish his wardrobe—for his salary fell short of furnishing his clothes and horse-shoeing. He served the Vermont Conference, as clerk, for eleven years.

He was married to Miss Caroline Fay, of Walpole, New Hampshire, May 14, 1833, and settled in West Randolph, Vermont, where he served the church as pastor about eight years, during which time the Christian Brethren and Christian Connection were united in one body.

In 1841 he was called to the city of Lynn, Massachusetts, and from there to Upper Gilmanton, New Hampshire, and in the winter of 1843 he accepted a call and returned to West Randolph, where he remained two years more. In 1845, he, with his family, emigrated and settled at Woodstock, Ohio, where he acted as pastor of that church five years, when he was called to take the pastoral care of the Fellowship Church, Warren county, Ohio, where he remained two years as pastor, preaching at Red Lion, Franklin, Bethany, Fort Ancient, etc.

In the fall of 1850 he was appointed by the Central Ohio Conference as delegate to the American Christian Convention, held at Marion, New York. He was appointed one of the sub-committee for the building of Antioch College, and served as

secretary of the Board of Trustees of that institution about five years, during the time of its being built and during Horace Mann's administration. He raised fourteen thousand dollars in cash and scholarships for said college.

While pastor of the church at Newton, Union county, Ohio, he was superintendent of schools and treasurer of the township. He has held many positions of honor and trust, the duties of which he discharged with efficiency and fidelity. Always prompt, chaste, diligent, and obliging, he commands the confidence and esteem of all who know him. He is the patriarch of the Ohio Central Conference, and his counsels are listened to with profoundest respect and tenderest affection. The hand of affliction has rested heavily upon him in the removal of his first wife, two sons, and three daughters—all grown—and all of whom deceased within a short time of each other. The afternoon of his life, however, is calm and peaceful, made golden and beautiful by that faith in Christ Jesus that has been the guiding-star of his whole life.

On the 26th day of December, 1878, he was married to Mrs. Deborah Robinson, and they now (1881) reside at Yellow Springs, Ohio, and are respected by all.

THE GOSPEL FEAST.

BY REV. JOSIAH KNIGHT.

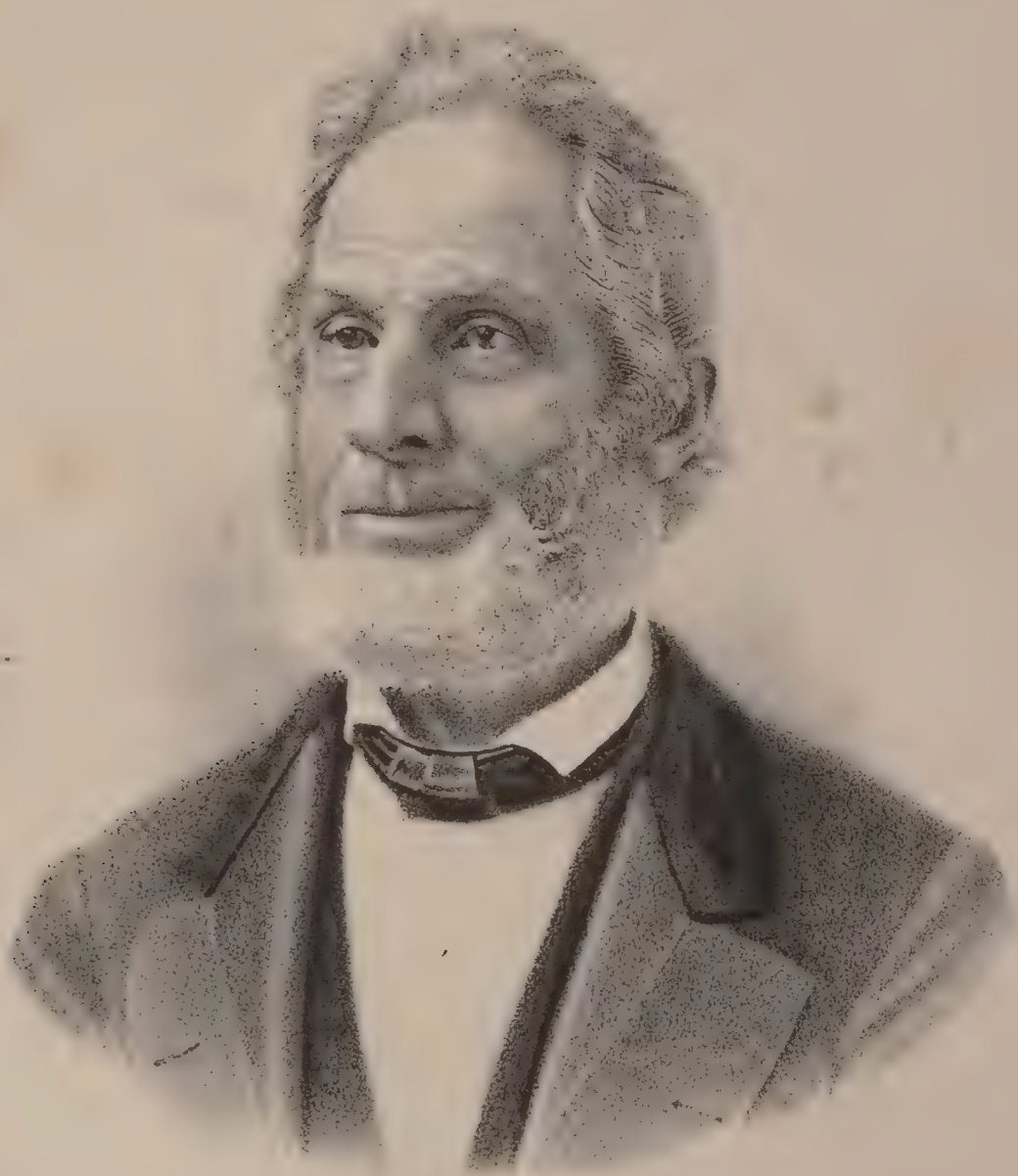
“And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it.”—ISAIAH 25: 6-8.

What a stupendous declaration! Who could be its author? Can it be some prince, king, or earthly potentate? Is it some personage who feels himself under great obligation to all nations for their having done him some extraordinary favor, and he wishing to repay? Oh, no; it is no less than the great Eternal, who proposes to furnish a bountiful supply for his enemies, traitors, rebels against his government.

Isaiah, by a prophetic eye, descried, in the distance of more than seven hundred years, the blessedness and final triumph of the gospel, and describes his discovery under the notion of a splendid entertainment—a grand, rich, and costly feast.

A feast is considered important or unimportant, according to the stand-point which we occupy. A literal feast, viewed from our stand-point, in this land of plenty, surrounded, as we are, with all the luxuries of life, our tables daily loaded with rich dainties and delicacies, such as would please the palate of the most refined epicure, would not impress us as a matter of very great importance, and, of course, we would be likely to treat an invitation to it with a degree of indifference; and especially if it would give us much inconvenience to attend it.

Were we differently situated, lost upon the burning sands of Arabia, faint and weary, scorched with thirst, and famished with



Yours Truly
Josiah Knight

Hunger, starvation staring us full in the face, hope almost gone, and we about to sink down in despair, and just then a herald should be seen coming with a proclamation from the sheik, saying, A grand feast is prepared, and waiting for such lost, perishing wanderers! Under such circumstances we could appreciate a feast, and look upon such provision not with indifference, but decide at once that it would be death to refuse and life to accept the offered benefits.

Man's greatest danger lies in his insensibility to discern the real wants of the soul. This fact is beautifully set forth by our Savior, in the parable of the rich man, Luke 12: 16-22. This rich man soliloquized thus, "What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

This man's folly and consequent danger did not consist in being in possession of good, fertile soil, nor in his skill in properly cultivating his farm in a manner to make it productive, nor yet in building barn-room sufficient to store his goods. This was all right in his proceedings—and it is also right for every man to labor to lay up a sufficiency of worldly goods—but this man exhibited extreme folly and ignorance of the real wants of the soul. The soul is susceptible of pain and pleasure, and is exercised with sensations of hunger and thirst, as also of feasting, as is the body. Hence it was said, "They wandered in the wilderness; hungry and thirsty, their souls fainted within them." (Psalms 107: 4, 5.) "Hearken diligently unto me (God), and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me (to God): hear, and your soul shall live." (Isaiah 55: 2, 3.) The soul has no appetite for temporal food. It wants a food suited to its nature. The bird seeks its native air. The fish is restless, and dies without its native element. The body of man requires earthly food. But the soul is a spirit, an immaterial principle, and must have spiritual food.

This gospel feast is represented a feast of fat things, not a lean morsel, or a dry pittance, but rich, delicious, fat things, full of marrow, of wines well refined and well adapted to the wants of the soul, and perfectly congenial to its nature. To enjoy this feast is simply to be a partaker and practitioner of the Christian religion, which may be summed up in one word, namely, love—love to God, and love to man. “Having the love of God shed abroad in our hearts by the Holy Ghost given unto us.” And it may properly be said we are “partakers of the divine nature. Being permeated with the love and spirit of the Master it becomes a delight to do his will and keep his commandments. Old things are passed away, and all things are become new.” When he receives Jesus and his law, with all the train of graces which belong to Christianity, the opposing elements, such as enmity, hatred, malice, envy, etc., all disappear at the approach of the sinner’s friend. This gives a taste of heavenly joy, peace, comfort, and consolation, to which he was hitherto a stranger. He now holds intercourse with heaven, communion with the Savior, and approaches God as his kind, loving Father, and asks and receives mercy and grace as he needs.

It is also a feast to his soul. To attend to the ordinances of the church all religious duties become a pleasure. All true Christian workers are feasted when they meet their class in the Sunday-school, in the prayer-meeting, and when they listen to the word of life preached, and when they feed the hungry, clothe the naked, visit the sick, speak a word of comfort to the afflicted, a word of warning to the wayward, and especially when they bring wandering prodigals home to their Father’s house, to feast with them, where there is bread enough and to spare.

There is a feast of love, peace, and joy even in suffering—if called to do so—for the sake of Christ and humanity. It is said that Moses chose rather to suffer affliction with the people of God than to enjoy the pleasure of sin, esteeming the reproach of Christ greater riches than the treasures of Egypt. Many of the ancient saints took joyfully the spoiling of their goods. They gloried and rejoiced in tribulation. Look at those two men in the prison at Philippi, their backs lacerated, bleeding, and

smarting from the cruel strokes of the scourge. What would you expect to hear from them? Do you say, "Bitter groans, moanings, pitiful wailing, and sad lamentations, on account of their sufferings?" No, far from that. From their warm, devotional hearts went forth prayer and thanksgiving, and songs of praise made those gloomy, dark, damp walls vocal with the outburst of joyful and happy hearts, as was never witnessed before. It surely sounded more like a joyful feast than like a place of sorrow and sadness.

This feast is adapted to the wants of every faculty of the soul, and especially to that faculty called the intellect, by which man receives or comprehends ideas communicated to him by the senses or by some other means. The prophet informs us in our text that God "will destroy the face of the covering that is cast over all people and the veil that is spread over all nations." By the "face of the covering"—or covering of the face—and the "veil spread over all nations" may be understood the veil of ignorance and superstition which rested like a dark pall upon both Jew and gentile; and God designed to remove that dark veil of ignorance by pouring in a flood of divine light and knowledge. This knowledge and consequent removal of the veil does not refer so much to a knowledge of the arts and sciences—such as mathematics, astronomy, geology, chemistry, etc.—as it does to spiritual things, because man is capable of learning these natural sciences by observation. He can pry into space with amazing exactness; he can measure the size and distance and tell the motions of those mighty, far off worlds; by the aid of geological surveys he can unmask this world and bring from beneath its surface those hidden wonders which for ages have laid concealed from human sight; he can bring up those rich metals which our kind Father deposited and covered over for safe keeping far back in the past, and now, when needed, put them to use; he can call the elements—earth, fire, water, and air—to his aid, and compel them to do his bidding; he can build a highway through the bottom of the pathless ocean, and then send the lightning over that road with the quickness of thought, to do errands for him in foreign courts; he can

remove every obstacle that obstructs his pathway—even the lofty mountain he will either tear down or bore through—and onward he moves.

All this he can do; but he could never have found out his own origin or destiny, nor could he ever have known God or man's relation to him, but for divine revelation. The learned philosophers of ancient Greece and Rome greatly failed in their attempt to show us God. They could build pyramids, temples, and catacombs; they were skillful in the arts of sculpture and painting; but their idea of God was the most meager and insipid. They supposed that God was some arbitrary sovereign, dealing out vengeance, indignation, and wrath without mercy, to suit his own fancy.

It was necessary for some one to take away this "vail cast over all people" and give to man a knowledge of the true character of God. Such was the love of God for his rebellious and prodigal offspring, man, that he sent his only Son to impart that knowledge necessary to win him back to loving obedience. At this particular crisis in the history of our race—when the Jewish church had lost all communion with God and could obtain no more answers from him at the mercy-seat through the Urim and Thummim, and when the gentiles were lost, hopelessly lost, and "darkness covered the earth and gross darkness the people"—just at this crisis the Daystar of hope appears, and soon the grand luminary of the moral heavens is seen above the horizon, shining forth to give the "light of the knowledge of the glory of God in the face of Jesus Christ."

Jesus went about doing good. He refrained from going up to the chair of state or to the halls of legislation, but turned his footsteps down to the abodes of wretchedness, poverty, and want. He went everywhere, giving sight to the blind and hearing to the deaf, healing the sick, raising the dead, feeding the hungry, etc. And, having finished his earthly mission, he says that he is only doing the work of his Father who sent him, showing that his Father is our loving Father, too, and that his great, loving heart is moved with love and compassion toward us.

The parable of the prodigal son is a striking illustration of God's continued love for us. As the father gladly received, embraced, and welcomed his long-lost and starving son, and as there was joy and feasting when the young man came home with humble repentance, and said, "Father, I have sinned against heaven and in thy sight," so it is when any poor, hungry, starving penitent comes home to God.

This gospel feast is not merely for a day or for this short lifetime; but our text carries us on into another and higher state of being, when "death shall be swallowed up in victory," tears wiped from all faces, and the rebuke of his people shall be taken from off all the earth, for the Lord hath spoken it. Then comes the grand feast above, the marriage-supper of the Lamb, his bride—the church—having made herself ready.

This clearly implies a resurrection. And to finish the work which his Father gave him to do Jesus must necessarily die and rise again. To destroy or abolish death was a part of his errand to this world. It is an undeniable fact that Jesus died; it is equally true that he rose again. A strong guard of well armed soldiers were placed at the entrance of the sepulchre, and a great stone rolled into the doorway could prevent his rising. On the last night of his interment they boasted that in a few hours more they would show to the world that this man was an impostor. They strengthened the guard, and relieved them often so that they need not sleep on their posts. Now comes the awful crisis when heaven or hell must triumph. The crucified Jesus must conquer or be conquered. He must "swallow up death in victory" or be held in its icy embrace forever.

The anxious gaze of saints and angels was directed to Joseph's new tomb. The furbished spears of the Roman cohort were glittering in the pale moonbeams when they turned their eyes upward and discovered a luminous appearance in the distant heavens. What can it be? Is it a new orb just sent forth from the hand of the Creator? As it came nearer, and, with lightning speed, still nearer, the hollow gulf above seemed to be lighted up, the earth quaked, and the stout hearted, well-armed Roman soldiery became terrified and fell backward to the ground

like dead men. The angel, whose countenance was like lightning, rolled the rock away, and Jesus, being "quickenened by the Spirit," broke the bonds of death asunder, and death lay as a vanquished foe at the conqueror's feet.

Paul predicates the doctrine of the resurrection on the resurrection of Christ. He says: "If there be no resurrection of the dead, then is not Christ risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." (I. Cor. 15 : 13, 14.) Again he says: "Behold, I show you a mystery : we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . Thanks be to God who giveth *us* the *victory* through our Lord Jesus Christ."

I only intend, in this connection, to refer to the "swallowing up of death in victory," and the introduction of those who are ready into the final marriage supper, the eternal feast above. Our present most fruitful imagination fails to conceive the glory, beauty, and grandeur of the place of God's abode, and the ineffable joy at a transition so great from a world of sin, temptation, and all of the grievous conflicts and battles against the numerous evils which intercept the Christian's pathway. And now the last battle has been fought, and victory gained, tears wiped from their eyes, and sorrow and sighing fled away. "When I awake in thy likeness," as one said of old, "then shall I be satisfied; or, when I taste of the fatness of thy house." The best of the wine is, in this case, kept till the last of the feast. And especially would it seem so from the fact that it is a feast of knowledge. For now we know in part, and prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. "For now I see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (I. Cor. 13: 12.)

Things which appear mysterious and unaccountable will then be made plain. Our proud, foolish hearts often rebel against the rules of the Master because we can not understand why it should be so. For example, when he says love your enemies, or do good to them that hate you, pray for them which despitefully use you and persecute you. This will all be made plain to us then. We will know why we were required to perform some duty that seemed to be exceedingly crossing to us. It will be made clear to us why some darling idol of the heart should have been taken away from us, so much against our wishes. All these things will seem clear to us. Yes, we will know more of God, more of Jesus and of angels, of ourselves, of God's works, of those vast and mighty worlds of light which roll with such grand majesty through boundless space. All of these hitherto mysterious things concerning God, his works, his rule and government of this vast and boundless universe--these and ten thousand other important matters will afford a grand feast for the soul to all eternity.

IMPROVEMENT.

The word *all* occurs five times in my text, for which reason some may conclude that all the human family will be saved, without regard to condition or character. To avoid such a conclusion, which, doubtless, would be as injurious as it is untrue, let me illustrate by a simple figure. Supposing the governor of the State of Ohio should issue a proclamation that at Columbus, on the first day of September, A. D., 1881, he would make a feast free to all the inhabitants of the state. I am a poor man, with a large family, who are kept on short allowance. I say to my family that on the first day of September we are to have a feast; here is the proclamation of our governor, he offers to provide a rich feast, free for all, and we may trust in his veracity and ability to perform his promise. With eager expectation we look forward to the day appointed, and at length the earnest, looked-for day dawns upon us, and our hearts throb with eager expectation, watching the clock as it counts off the hours, ten, twelve, two, four, six, and the sun sinks below the

horizon, darkness veils the earth, and no feast. Sad disappointment! I look over the proclamation with greater care, and discover one item which I had not noticed before, the place designated, Columbus. We conclude not to lose the feast; so, early on the morning of the second, we go and call on the governor for the feast, and he says, "You are too late, sir; one day too late." By overlooking these two items in the proclamation the feast is lost to us; the place where, and the time when. So with God's proclamation. Where is it? Down in Egypt, Sodom, or Babylon? in the sinks of iniquity and sin? Oh, no; but "in this mountain shall the Lord of hosts make unto all people a feast. And in this mountain he will destroy the face of the covering cast over all people," etc. What mountain? The mountain that Isaiah has just been speaking of (Isaiah 2: 2, 3) where he calls it the mountain of the Lord's house; again he calls it the mountain of holiness. Paul says, "Ye are come to Mount Zion, and unto the heavenly Jerusalem, and unto the general assembly and church of the first-born."

1. The place, then, where the feast is made, and where alone it is to be found, is in the mountain of holiness, mountain of the Lord's house, Mount Zion, church of the first-born. These terms are all synonymous, and are simply so many names by which the church is called. It is clear, then, that God has prepared this feast of joy and peace in his church and among his people. There he has spread his table, prepared his fatlings, and mingled his wines. And here Christ is found in the midst of his church, as described in Revelation 1: 13-16: "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters." From there he sent out his servants to say to the perishing, "Come, for all things are now ready." This word "come" means something. It does not mean stay where you are, or go to some other place, but come to the mountain, to the church of the living God.

Come with repentance and confession, like the prodigal son, and our kind Father will admit all to his table who come according to the true spirit of the call.

2. It may be neglected too long; the invitation is to-day, now. It is hazardous to postpone a matter of such vast personal interests, the eternal interests of the soul. One day too late, and all is lost. The man in the figure found it so. The antediluvians, the Sodomites, the foolish virgins, found themselves one day too late.

It is not to be understood that merely having our names placed on the church-book is coming to the church in the true sense. Jesus being the foundation and top-stone of the Christian edifice, the grand center, the head and heart of the living body, to which the several members belong, the true vine, to which all the living branches are joined, and from whom each branch receives the life-sap, the nourishment of his own blessed Spirit; therefore he who comes to Christ in a proper manner comes to the church—the mountain—and is a welcome guest, if he but come as did the prodigal, humbly confessing his sins and waywardness, and by faith accepting Christ as his only Savior and promising allegiance to him and his cause.

Those to whom the invitation was given in the parable (Luke 14) asked to be excused, and, in so doing, they committed two egregious errors. 1. It was an audacious insult to the nobleman to refuse his invitation. 2. They did an irreparable injury to themselves. What prince is there who would not feel himself not only slighted, but shamefully insulted, if, after having prepared a sumptuous feast, sent out his most honorable servants to invite the guests, and they should make some frivolous excuse? Perhaps you will say, “I would have not done so contemptibly mean; I would have left my home affairs for a time and attended the feast.”

Pause, my friend, and ask, “Am I not slighting, yea, even spurning the offers of a greater and more costly gift, prepared by the great Eternal, through the instrumentality of his Son, Jesus Christ, and all this for the eternal benefit of his enemies? By declining the offers of mercy and salvation sinners only injure

themselves. Pray, what do sinners ask to be excused from—anything hard or irksome? No, nothing like this; but the reverse. They ask to be excused from taking the yoke of Christ upon them, and from all that is happifying on earth and glorious in the next life; from feasting the soul upon the unspeakable joys and pleasures which attend the life of a truly Christian man. Let me suppose a case, to show the extreme folly and madness of those who refuse the offered blessings of the gospel. Suppose there are several men by the wayside playing at some trifling game, and a stranger is passing in splendid equipage, and he says to those poor men, “Just leave your foolish play and come to me; I will give you each a bag of gold—which of itself is a fortune—and will give you a pleasant, agreeable employment for life.” And they all with one consent pray to be excused. You say those men are mad to refuse to exchange their trifles for such a treasure. So are all those who refuse the offered blessings of the gospel.



KREBS LITHO. CO. CINCINNATI.

Yours very truly,
D. A. Long.

REV. D. A. LONG.

BY PROFESSOR W. W. STALEY.

Rev. D. A. Long is of medium size—five feet and ten inches in height. He dresses neatly, and has a smooth face and expressive features. His manners are affable and his movements active. In appearance he is youthful. He was born in Alamance county, North Carolina, May 22, 1844. His parents, Jacob and Jane S. Long, are noted for their good common sense, industrious habits, and unblemished Christian characters. They are both living near Graham, in Alamance county, North Carolina, where they commenced the journey of life together nearly half a century ago. Both are members of the Christian Church. They reared seven sons and one daughter. All of the boys were brought up on the farm. Although Jacob Long and his wife were earnest advocates of education, and did more than any parents in their community to send their children to the best schools, they took care not only to give their sons and daughter good mental and moral training, but the physical powers of the boys had to be developed in the cornfield.

D. A. Long was prepared for college by his brother, Rev. W. S. Long, and Rev. Alexander Wilson, D. D. He received the degree of Master of Arts from Trinity College. When he left North Carolina for Yale College the president of the University of North Carolina gave him the following letter of introduction:

UNIVERSITY OF NORTH CAROLINA,
CHAPEL HILL, NORTH CAROLINA, September 22, 1879. }

PRESIDENT PORTER—*Dear Sir:* This will introduce to you Rev. D. A. Long, of North Carolina, a clergyman, and principal of a flourishing school of high grade.

Mr. Long is a gentleman of the highest character, an alumnus of this

university, an able and successful teacher, a trustee of this university, and of the best social standing.

Very respectfully,

K. P. BATTLE,
President of University of North Carolina.

The subject of this brief sketch has been married twice. His first wife was Miss Ava R. Warters, of Kinston, North Carolina. Miss Warters was educated in a Presbyterian college, and was an amiable Christian lady. Her health was delicate. She died February 23, 1874. He married Miss Carrie E. Bell, of Enfield, North Carolina, October 25, 1876. This amiable Christian lady received her accomplished education at a Methodist college. By the last wife he has one child, whose name is Maggie Bell Long.

Brother Long joined the Christian Church while very young, and was licensed to preach by the North Carolina and Virginia Christian Conference, November 10, 1867. He was ordained by the same conference, November 18, 1868. At this time he holds the following positions: Pastor of the Christian Church at Pleasant Grove, president of the North Carolina and Virginia Christian Conference, president of the teachers' association of his native county, trustee of the University of North Carolina, and principal of Graham High School, Graham, North Carolina, within two miles of where he was born and reared.

*THE DANGER OF WORLDLY PROSPERITY.

BY REV. D. A. LONG.

"The prosperity of fools shall destroy them."—PROVERBS I: 32.

In the book of wisdom wicked men are called fools, and wickedness folly. Piety, on the other hand, is often graced with the name of wisdom. Prosperity is, in itself, a real blessing. Let us examine how it comes to pass that the prosperity of fools destroys them.

When the poor behold wealth properly used, they bless the just and the generous, from whose munificence they receive employment and reward. On the other hand, when they see others dissipating the fortunes which their forefathers had honorably earned, oppressing their dependants in order that they may roll in sin, then the hearts of the poor swell within them; with murmurings they eye their own huts and ragged children, and become prepared for strikes, tumults, and every evil work, which all good citizens know is wrong.

The Lord gave Saul great booty upon the conquest of Amalek, but Saul was ignorant of the use to which God designed that prosperous event. His folly and covetousness blasted his crown and took the scepter from his family. "Because thou hast rejected the word of the Lord," said Samuel to Saul, "he hath also rejected thee from being king." When worldly prosperity comes do not throw off the yoke of the Lord Jesus Christ.

The animals which the Philistines selected to carry the ark of the Lord remind us of doubtful souls who are not accustomed to bear the yoke of Christ. The animals bellowed, and seemed to "groan under the grandeur of that sacred weight." When the children of Levi, who were accustomed to that holy ministry,

*Preached at Graham, North Carolina, May 23, 1880.

took charge of the ark, they made the "air resound with their songs of praise," and bore the ark with majesty over the burning sands of the desert. If we would realize that the yoke of Jesus Christ is easy, we must bear it daily. The arms of Saul were heavy to David, simply because he was not accustomed to wearing them.

Prosperity of some kind too often causes a divided heart. A house divided against itself can not prosper. You abstain, perhaps, from injuring your enemy in the church, but it is without loving him as your brother. You give a few dollars to send the gospel to the heathen, but you half begrudge the money. "Ye can not serve God and mammon." Isaac's wife suffered the most cruel anguish just before the birth of Jacob and Esau. The two children struggled within her. Rebecca prayed that God would either grant her deliverance or death. A voice from heaven gave her to understand that the two children were two nations. So it is with divided hearts in the world to-day. They still carry two loves which are irreconcilable, Jacob and Esau, the love of Jesus Christ and the love of worldly prosperity. If the love of the Master alone possessed our hearts, all would be quiet. Sinful passions keep you in trouble. You can not speak kindly of those who eclipse you. Your jealous thoughts and criminal attachments keep your hearts divided. Paul felt within him a law in opposition to the law of God. He exclaimed, "Oh, wretched man that I am! who shall deliver me from the body of this death."

How the great apostle of the gentiles longed to be delivered from all the miseries inseparable from this mortal life. The poverty of the cloister, the austerities of an anchorite, the solitude of the desert are not required of you; but you are required to watch and pray, and strive to overcome those desires which oppose themselves to God's law.

The human heart is said to be fluctuated by doubt, contracted by sadness, broken by sorrow, dilated by joy, melted under discouragements, and hardened and fattened by prosperity. It should be "kept with all diligence." Jeremiah tells us that "the heart is deceitful above all things, and desperately wicked."

Jesus said unto Nicodemus, "Ye must be born again." Who alone is able to search and know the heart fully? Hear ye the words of the Most High: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Surely, "the prosperity of fools shall destroy them."

The rich man has a double obligation upon him—one that God gives riches, the other he gives him an opportunity of exercising a great virtue. Lord Chief-justice Hale, Rev. Dr. Hammond, Baxter, and Doddridge regularly gave a tenth to the Lord; Watts, a fifth. Rev. John Wesley, when his income was thirty pounds lived on twenty-eight, and gave two. And when it rose to one hundred and twenty he continued to live on twenty-eight and give the remainder. Abraham was rich, but he did not fail to give tithes to Melchisedec, the priest of the Most High God. They did not sound a trumpet for the purpose of attracting public attention to their generosity. Look at many of the houses of worship in our land. Are they not marked with the gifts and names of their benefactors? Was the eye of God alone intended to see them? It is all right that our brethren should see our good works. But why this ostentation? When Solomon completed the most magnificent temple which human eyes ever beheld he only engraved the name of the Lord upon it.

Last week I spent a few hours among the inmates of our county poor-house. I go there occasionally, read and pray with and for those who are not able to attend church. Most of those who were confined to their beds had their Bibles near their pillows. "When I was prosperous, and no afflictions to bring me down," said one, "I did wrong, but now I am reading my Bible, and trying to do my duty." It made me think of David, when he said, "Before I was afflicted I went astray."

"Jesus, I my cross have taken," was written by a young lady who, for Christ's sake, was driven from her father's house. God's children are always severely tried. Luther was bitterly

denounced before he roused Europe from her spiritual lethargy, and "defied the pealing thunders of the Vatican." Bedford jail held a poor, persecuted Baptist for long and weary years before he was prepared "to live in the Pilgrim's Progress." Paul traveled from country to country, endured every species of hardship, encountered danger, was assaulted by the populace, was scourged and stoned before he wrote, "I have fought a good fight." When you were a child, and heard your mother read the Psalms, you thought David was greatly prospered and freed from care when he wrote those beautiful words. To-day you think differently. They fell from broken heart-strings. David encountered the ferocious animals of the desert, the mighty giant of Gath, was reproved by Nathan, Tamar was ruined, Amnon had fallen, and Absalom was buried beneath the stones before he passed his fingers over the living strings of his golden harp and evoked and completed psalms of melody which will outlive the Iliad and Odyssey, the Æneid and the odes of Horace, the Divina Comedia and Paradise Lost. They will be sung by the angels in paradise, for they are the songs of God.

The prosperity of the foolish increases unbelief. The pretended unbeliever always boasts that it is not through self-interest but the love of truth that causes him to reject the mysteries of religion which reason rejects. This is merely a pretext. Unbelief originated in the passions. If religion had only mysteries which excelled their reason without commands to curb their sinful passions unbelievers would be very scarce, indeed. The truths of the Bible are scouted by men and women merely because they threaten them. Why do not men go from city to city and lecture against the abstruse truths of mathematics? Simply because in trying to elucidate the profound obscurities of mathematics they find nothing to condemn their sinful passions. The Bible condemns their sinful course. Their object is to gratify their irregular desires and yet have nothing to dread after death. Give up that point, and all mysteries will not receive a moment's notice with one infidel in a thousand. In all ages when unbelievers assailed other points of religion it was only to come at last to the conclusion that there is nothing after this

life. Hear the unbelievers in the book of wisdom: "Man dies like the beast. We know not if their nature be different, but their end and their lot are the same. Trouble us no more, therefore, with a futurity which is not. Let us enjoy life; let us refuse ourselves no gratification. Time is short; let us hasten to live, for we shall die to-morrow, and because all shall die with us!" Did the Sadducees spend much time in trying to disprove the truth of the miracles related in the Pentateuch? No, no; they struck only at the resurrection of the dead and the immortality of the soul. We hear much said about honest (?) doubt. No man or woman ever tilts off the yoke of the Lord Jesus Christ who does not do it in order to shake off the yoke of duties. The religion of Christ would not have an enemy on earth if it were not the opposer of licentiousness.

THE PROSPERITY OF THE OPPRESSOR.

Let those who use either their prosperity in wealth or power in such a way as to be unnecessarily severe on their inferiors remember that they can only triumph for a time. They will soon be brought as low as those whom they oppress. There is an irresistible arm stretched over their heads. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord." "I will be a swift witness against those that oppress the hireling in his wages, the widow, and the fatherless." "He that oppresseth the poor reproacheth his Maker." "The Lord will plead their cause, and spoil the soul of those that spoil them." I do not think anything should ever be said, written, or acted to cause the poor to be arrayed against the rich or the rich against the poor. The Lord is the maker of us all. They should love each other. Such a millionaire as Job could say, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless; . . . and I caused the widow's heart to sing for joy." Those stately houses which have been erected either by fraud or oppression shall one day seem haunted by injured ghosts. In the language of Habakkuk, "The stone shall cry out of the wall, and the beam out of the timber shall

answer it." Look at the four mightiest conquerors of earth. The first died in a drunken debauch, the second committed suicide, the third was assassinated, and the fourth died in exile. In the language of the psalmist, "I have seen the wicked great in power, and spreading himself like a green bay-tree. But he passed away, and was not. I sought him, but he could not be found. They are brought down to desolation in a moment, and utterly consumed with terrors. As a dream when one awaketh. so, O Lord, when thou awakest, thou shalt despise them."

EVIL SPEAKING.

How many members of the church who once appeared humble and kind, now that prosperity has smiled upon them, spend much of their time in evil speaking. They would be surprised if you were to tell them that they were slanderers. They are very bitter in their denunciations (?) of such vile characters as slanderers. They condemn slander, and yet practice the vice. You excuse your sin by the innocency of your intentions. You have been talking about the faults of your sister or brother. Let us look at the innocency of your intentions. Do not his talents, her station or fortune, hurt you more than their faults? Would Saul have so often repeated with such pleasure that David was only the son of Jesse had he not regarded him as a rival? If our Master forbids us to use idle words, shall it be permitted to you to enliven your conversation in the family circle by derision of your weaker brethren and sisters? If whoever calls his brother a fool "be in danger of hell-fire," shall he who renders his brother or sister in Christ the laughing-stock of a profane crowd escape punishment? Does charity ever delight in such evil conversation? We read that the primitive Christians held that it was wrong for believers to feast their eyes with the blood and death of gladiators. How many at the present day do worse! They bring upon the stage not infamous wretches devoted to death, but members of the church of Jesus Christ, and there entertain the crowd with wounds which they inflict. If such brethren ever happen to take blame upon themselves, it will always be done under circumstances which tend to their own

praise. The prosperity of all such persons will bring them to sorrow at last.

PRIDE.

Prosperity generally stirs up that "pride" which "goeth before destruction" and displays that "haughty spirit" which is usually seen before a fall. When the sun shines, then the peacock displays his train. Soon after the Romans made themselves masters of so many conquered nations they passed into Asiatic softness and were finally overthrown. Hezekiah's treasures were full when he made such vaunts to the Babylonish ambassadors, though in the end—as most fools do—he smarted for his ostentation. The mass of riches within Babylon swelled Nebuchadnezzar's proud heart until it broke out at his mouth, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the glory of my majesty?" Scarcely had the words fallen from his lips when he fell into a distemper which so altered his imagination that he fled into the fields and assumed the manners of an ox. Luke recorded an account of a very successful farmer who began to be puzzled in consequence of the increase of his riches. What a happy thought came into his proud heart! With how much self-confidence did he soliloquize! In worldly matters he was wise, honest, and industrious. It takes such a man to make a successful farmer. It takes brains to conduct any enterprise successfully. This man looked from his waving fields of golden grain to the new and well-filled barns which his imagination had reared, and addressed that immortal, immaterial, active principle within himself which enabled him to perceive, remember, reason, will, and said: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?"

The world, with all its advantages, is a lawful object of pursuit to a Christian. The man who is wise and good makes the world a secondary object. He uses his worldly prosperity as

one who is the steward of, and is accountable to, God. But there are business men on our farms, along our railroads, in our stores, statesmen in our legislative halls, ministers in the sacred desk, men and women who kneel at the altar to receive the holy sacrament, who appear too inordinately desirous of this world's prosperity. We may be chaste and decent in our carriage, honest in our trades, industrious and temperate in our habits, free from being flagrant in vice, and yet be idolaters of the worst kind. We may come under that class of covetous persons who "load themselves with thick clay" and whom it is said "the Lord abhorreth."

UNCLEANNES.

This is another sin which is increased by prosperity. Sodom was "watered like the garden of God;" and we are told that "there was in it fullness of bread." Its sin and the consequence will never be forgotten. The fornication of the Israelites with the daughters of Moab was introduced with feasting and dancing. While David was persecuted in the wilderness you hear of nothing like adultery; but the delicacies of the court ungirt his spirit. Oh, how many of the young are being led astray! How many born and reared within ten minutes' walk of our churches are going out from once happy homes to fatten the potter's field and populate hell. "In vain," says Solomon, "the net is spread in the sight of any bird." The wicked are lurking privily for the innocent. It is said that when the wolves go after a wild horse two go in advance while the pursuing pack keep concealed close in the rear. The two in front advance slowly and cautiously upon their intended victim. They are playful and gentle as pet lambs until the horse is thrown off his guard. In a moment one wolf catches the horse by the throat; at the same instant the other lays hold upon his ham-string. The horse makes no attempt to run away. The next moment he is on his side. The hungry wolves in the rear soon come up and devour their prey. Ah! my friends, the advance wolves may be sporting about thy home of safety. Their honeyed words are smoother than oil—their manners are so gentle, their ways are

so pleasant, and their dispositions so kind. "Cast in thy lot among us," say they: "let us all have one purse." I pray you to ask yourself this question, "What would my mother say?" She would answer in the language of the one who said, "If sinners entice thee, consent thou not." As you look into the sparkling bowl, take your seat at the gaming-table, or go whirling through the giddy ball-room, remember that the road to destruction leads through houses of merriment and fields of pleasure, where woman smiles as bewitchingly as ever did Egypt's guilty queen on the captive Canaanite; where the wine sparkles as temptingly as when the prime ministers of Ahasuerus assembled in his banquet hall; and where the bacchanalian song is as gay as when Belshazzar's thousand lords, together with his princes, his wives, and his concubines assembled for the last time to profane the name of God, but with blasted hopes and broken hearts turned to see a mysterious apparition writing their doom, "The prosperity of fools shall destroy them."

PARENTAL ANXIETIES.

Just as soon as some of our young people have been prospered a little in some of their undertakings, they begin to look upon their parents as old fogies. Let us never forget the fifth commandment. Let us treat our aged parents just like we want our children to treat us when the gold of youth is silvered with age, and our cheeks are plowed with the furrows of sorrow.

How often your father and mother have said, "I wonder where our daughter is to-day? I wonder where our boy is to-night?" When they retire at the old homestead, an earnest prayer goes up for your welfare. A few more days of anxiety and their heads will be laid to rest in the silent grave. Have you allowed prosperity to lead you into the forbidden paths of sin? If so, remorse gnaws your heart, which affects to appear light and gay before the world. How galling to remember your earlier and better days. One moment's reflection has often saddened the festive hour. You may re-visit the home of your childhood, go out, kneel at your mother's grave, and ask her forgiveness, but it will be too late. You may go again and

listen to the singing of the sirens, the playing of the tabret and viol, but a melancholy voice will still sound in your ears. Oh, that God may give you grace to break loose from that magic circle, to strike off the ponderous chains which bind you to sin, to draw aside the vail which is now thrown over your eyes, to dash away the poisoned cup which the enchantress holds to your lips, and listen to, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Never forget that "he that believeth and is baptized shall be saved."

MENTAL PROSPERITY.

The United States has received not only the emigrants from other lands, but it has been the recipient of their ideas. If we strike out the history of any prominent nation, our history would be changed. Some of our hymns were first heard in Arabia and Judea; our religion is from Palestine; the disciples were first called Christians at a city in Upper Syria, on the banks of the Orontes; Spain was led by the sailor from Genoa to open up America to emigration; the lily of France was "with the star-spangled banner at Yorktown;" old England gave us our system of representative government; our jurisprudence is principally from Rome; our arts are from Greece; our maritime code was taken principally from Russia; and in searching out the roots of many of the words of the language we speak we are carried to India. "As the reciprocal relation between God and humanity constitutes the unity of our race," our country stands to-day not only the most desirable, but nearer the realization of the unity of the human race.

As a denomination, we labor for the evangelization of the world and the unification of all the followers of the Lord Jesus Christ. As the press illustrates, in a beautiful manner, the unity of the intellectual world, and is the acknowledged organ of humanity, so the Christian Church should illustrate the unity of the followers of Christ, with the Bible for their creed, Christ their head, and Christian character—not dogma—their only test of

fellowship. Mean sectarianism, narrow-minded bigotry, and paltry monopoly are always ready to creep into our churches and into our hearts, unless we keep our hearts full of the love of Jesus and our hands busily employed in the Master's vineyard. Many of our people write and preach about the beauties of Christian union, and yet it is easy to see that they are "men of war." How foolish for Christians to remain apart when the questions which once divided them have long since been settled by "the logic of events." How my poor heart longs for the day when all those who love God and are trying to keep his commandments—north, south, east, and west—shall be bound together in bonds of love and peace.

The men of science have been greatly prospered within the past few years. Some of them have been foolish enough to say that the Bible was in danger. Instead of "In God we trust," on our coin, they would borrow from Diocletian, and put, "The Christian religion is destroyed." Surely, the prosperity of all such fools will "destroy them." They remind us of Voltaire, who predicted that the Christian religion would not survive the nineteenth century. To-day the house he once occupied at Geneva is filled with Bibles.

We are pleased to know that scientific investigations are going on. Our professors are searching every land in order to enlarge the boundaries of their mental prosperity. Minerals from the tops of the loftiest mountains, fish from the deepest oceans, animals that conceal themselves in the jungles of Africa and Australia, flowers that bloom in the oases of the Great Sahara, and at the source of the Amazon, are brought within the domain of science. "No truths established by the studying of the works of God can interfere with truths revealed by his word." Our country has produced no man who could more clearly discern "the ideas" of existence than Plato, or surpass Leibnitz or Bacon "in universality of mind." In delineating the features of Washington, Lincoln, and Lee, the artists did not show the skill of Raphael and Phidias: and yet the artist of Urbino could not teach the sun to do his work, and compel a wave of light to delineate, with inimitable exactness, any object the eye

can see. Longfellow and Whittier have not "the creative imagination" of Homer, or the "Bard of Avon," but they are believers in the true God. Aristotle would stand amazed to see the advances made in physiology in the last twenty years. Men can count the pulsations of the heart of the caterpillar, watch the flow of blood through the veins of the silk-worm, take the census of creatures so small that parts of their members remain invisible to the most powerful microscope, trace the lungs of the insect which "floats so gayly on the limber fans of its wings," and revels in its transcendent powers of motion.

Our astronomers have tilted the stars into the balances, and within the limits of our own system they have "watched the perturbations of the wandering fires" till they have achieved their crowning victory. But what is all this wisdom when we think of the One who "knoweth the number of the stars," and calleth them by their names? In the gloom of sorrow's darkest hour, put the eye of faith to the telescope and look for the Sun of Righteousness and "the bright and morning-star."

The prosperity of our country in internal communication is very marked. Contrast an oriental caravan with one of our daily freight trains. Modern geologists have perused the tablets of rocks, opened the sepulchres of "the departed," pored for weary years over the stone-preserved records, and revealed the majestic power of God from the lowest depths of siluria through all the gradations. In the eyes of such Christian men of science as Emmons, Sedgwick, Hitchcock, Wheevell, Hugh Miller, and Dean Buckland, such information is corroborative evidence of the truthfulness of the Bible. The disciples of Huxley and Darwin must either found their faith upon the extravagances of evolution, or found it upon "the Rock of Ages." Before the Bible can be proved a fable, and the Christian church a superstition, before the faith of three hundred millions of the best men and women can be broken upon the stones and fossils of an infidel philosophy, the wisdom and teachings of the world's great Teacher must be blotted out. Who will do it? Who is able to show that there was no Bethlehem, no Tyre and Sidon, no Jerusalem, no temple whose foundation-

stones are yet visible, no real Book written by the pen of inspiration? What daring fool will say in his heart "that there is no God?" What impious wretch will stand up in the city founded by Washington, confront all antiquity, and call it an empty shade, and insultingly ask, "Who will succeed Jesus Christ?" Who will measure wisdom with the book of Proverbs, or "lay his hand upon the forger and bring him to the light of day?" Time would fail us to speak of our prosperity in all the leading sciences. We have reached that period when a little girl could teach Columbus respecting the figure of the earth; a boy could astound Dr. Franklin by making the mystic wires tremble with the passions of man, and bear his errands on the wings of lightning from continent to continent. This invisible power whispers to the meteorologist "the secrets of the atmosphere and the skies." It dives into the laboratory of the chemist, "dissolves the closest affinities," and "re-unites the sundered elements." Let us never forget that while such knowledge may be useful, it can not save. Remember, in the language of Job, "He respecteth not any that are wise of heart." . . . "Touching the Almighty, we can not find him out." He directeth "His lightning unto the ends of the earth." While no scientist of earth will ever be able to "bind the sweet influences of Pleiades, or loose the bands of Orion," yet all may know "that the heavens declare the glory of God," and every year we see his power upon the wings of the lightning, and hear his praises in the thunders of the retreating storm.

In prosperity, in adversity, nothing should be to us what the will and love of Christ are. We must have implicit trust that, whether in death or life, everything which our Savior orders is for the best. The Christian should have the happiest countenance, the brightest smile, and the most joyful heart upon earth. When you receive temporal gifts from God, enjoy them, and be thankful for them. We read in Deuteronomy of many curses which God sent upon the disobedient children of Israel — "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things." Re-

member that the sunshine will not always last. Too much prosperity would cause us to wax fat, like Jeshurun, who "lightly esteemed the Rock of his salvation." Disease weakens us, riches fly away, our loved ones are hid from our sight by the dust of the grave. But blessed be God, who gives us the comforting influence of his Holy Spirit, that "it is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart." The spirit of praise is developed in adversity by that One who "giveth songs in the night." Blessed silence of sorrow, how it stirs our hearts to before unknown melodies. Augustine wrote that service of song was not introduced into the western churches until the time of their greatest trials. We are told that bird-trainers keep their pupils in darkness for a time, that the surprises of the light may elicit the richer carols. The exiles in the catacombs illumined the rocky walls of their seeming prison with the palm-branch. Do you see Jesus and his grief-burdened friends ready to go forth from the supper to the garden and the cross? "When they had sung a hymn, they went out into the Mount of Olives." Well may we say from lip and heart:

"Should coming days be cold and dark,
We need not cease our singing."

We have been bidden by Christ, in these words, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This command is never silent, and no liberty of conscience should cause us to set it at naught. The positive philosophy which now sends out its apostles to scoff at the Bible is as little entitled to be feared as it is to be received. Christ must and will be preached to all the tribes in every land, and on all the isles in every sea. At the foot of every page in history may be written, "God reigns." What appears confusion to us to-day, as we flounder in the great sea of inquiry, will one day appear as the "web woven" by light, liberty, and love. Should we not take courage? "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter."

While our own land is prosperous, and furnished with ample means for its own enlightenment, four-fifths of the human race are yet in utter darkness. In Asia and Africa alone a billion souls are to-day "without God and without hope." To provide one missionary for each thousand of these would require a million missionaries. All christendom now furnishes about five thousand. Hinderances which once baffled the heralds of the cross have vanished. Hands that once thrust them back are now beckoning for them to come. Oh, for more faith, for more devotion, for a more thorough consecration to the work in "the vineyard of the Lord." The time is short. My brother, my sister, what individual work are you doing for Christ? If in prosperity, let us "be joyful," if in adversity, let us "consider." For our "God hath set the one over against the other, to the end that man should find nothing after him." If your worldly prosperity should cause you to go to the grave without the hope of a joyful resurrection to eternal life, the bitterest drop of gall in the cup of your unending sorrows will be that you did not trust the blessed Savior.

REV. ARTHUR LAYTON McKINNEY.

Rev. A. L. McKinney was born in Greene county, Ohio, September 16, 1819. He is the son of Elder James McKinney, who was a pioneer minister in the Christian Church of Ohio and Indiana, and who died November 3, 1872, in his eighty-fourth year. The McKinney family is of Scotch descent. A. L. McKinney is the oldest son in a family of thirteen children. His early life was passed on a farm. He also worked at the carpenter's trade for six years. He entered the ministry of the Christian Church at the age of twenty-four years. But as his early educational advantages had been quite limited he determined to take a regular college course at Wabash College, Indiana, which he did after he was married and had a family of three children.

In 1853 he was appointed to a professorship in Antioch College, Ohio, which position he held for two years. During the year 1856 he wrote the memoirs of Elder Isaac N. Walter. In 1857 he located in the city of Troy, Ohio, and organized the Christian Church at that place, and continued in the relation of pastor to that church until March, 1862, when he was appointed chaplain of the Seventy-first Ohio Volunteers, and served three years in that capacity. He was elected treasurer of Miami county, Ohio, in 1866, and held that position for four years. He was publishing agent at the Christian Publishing House, Dayton, Ohio, from 1871 to 1872. In October, 1872, he was elected probate judge of Miami county, Ohio, which position he held for six years.

In 1860 he wrote "Positive Theology; or, My Reasons for being a Member of the Christian Church." He has held nine public discussions, most of them on religious topics. In March, 1879, Mr. McKinney was admitted to the bar by order of the Supreme Court of Ohio, and soon after opened an office for the practice of law at Troy, Ohio.

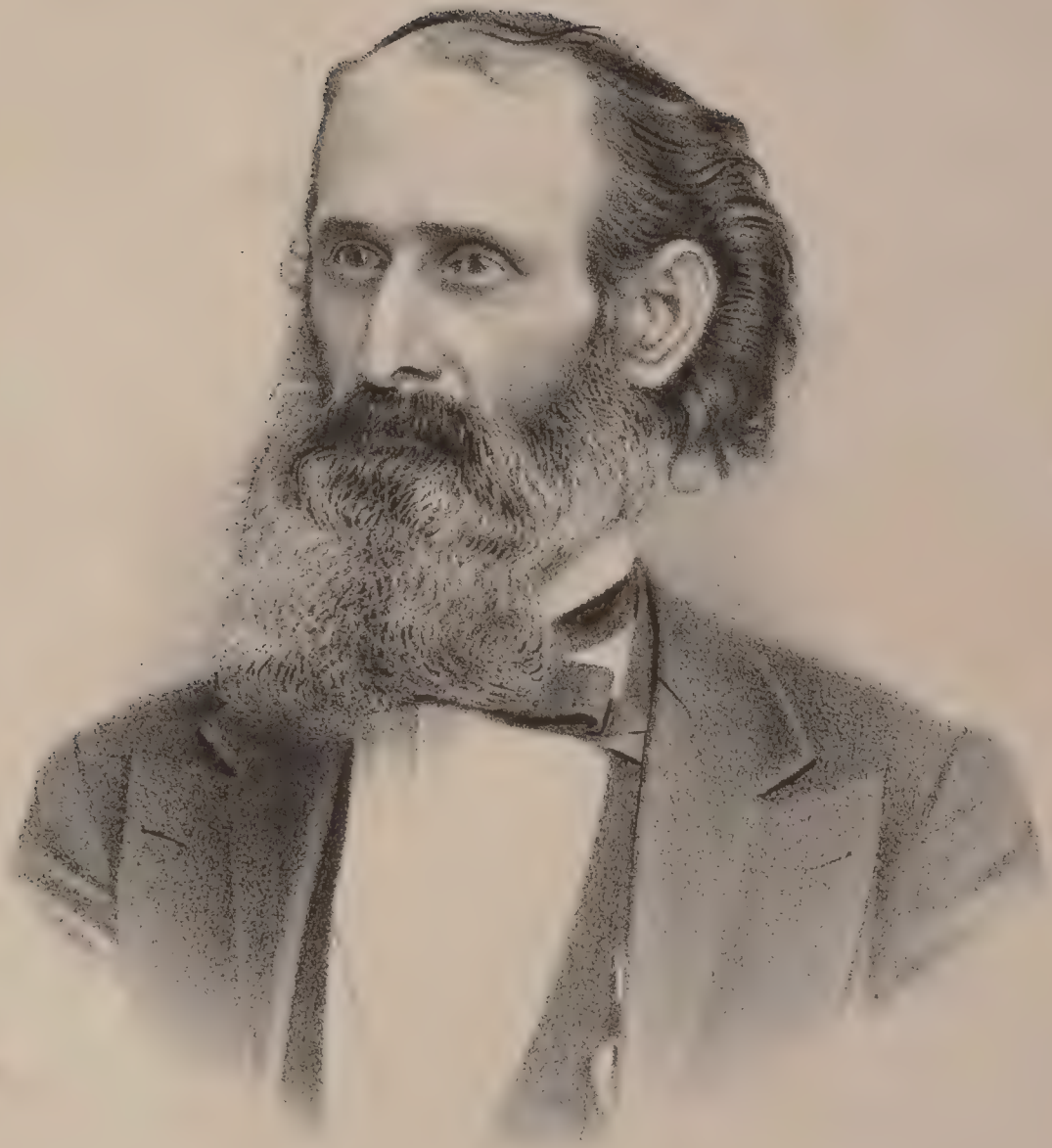
In the year 1841 he was married to Miss Maria McGregor, of Wilmington, Ohio. They have eight children—one son and seven daughters. Brother McKinney is always polite, hospitable, and genteel. His form is quite slender, but his capacity for work and his power of endurance are immense. He is strongly attached to the Christian Church and always ready to defend her cause.

RELIGION NOT AN EMOTION, BUT A LIFE.

BY REV. A. L. M'KINNEY.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—JAMES I: 27.

There has been much talk in the society of the professed disciples of the Messiah about religion; and a large share of that talk has been without any well-defined idea or conception of what religion is, or what is the real meaning of the term religion. And a great deal of our present conversation about it is no special improvement on the past. In this we have not much to boast; and to claim that we use a purer language, when speaking of the divine faith, than our fathers did, and that we are learned in its profound depths and its sublime heights, its measureless length and breadth, while they knew only its alphabet, or at best had very crude ideas of it—I say to claim so much for ourselves, and award to them so little, would be the height of arrogance. As they did, so do we now talk about getting religion, experiencing religion, seeking religion, having religion, enjoying religion, and being religious. Now, all this, to speak mildly of it, is quite indefinite. These respective phrases may signify one thing, or they may signify another, since different constructions may be given to them. Hence, to different minds, they convey different ideas, and to some minds they give no distinct or intelligible meaning at all. Some hold that religion is a special experience; and, therefore, that those who have it are in possession of some kind of a mysterious manifestation of the divine approval of the infinite One, testifying to them of the pardon of their sins and of their acceptance with the Father. Thus the young Christian who realizes an inward peace, a joy replete with love to the benevolent One and love to man, is said to have experienced religion, or



A. L. McKimney.

got religion. Others suppose that religion consists of emotions, feelings, rhapsodies; hence we hear it said, "I believe in a religion that I can feel, that has fire in it, that makes the people happy, and compels them to shout for joy; and I do not believe in a religion that is formal, that is so wonderfully calm and self-possessed and quiet that it sings by rule and reads its sermons." Now, this class of persons, who suppose that religion is emotion, feeling, rhapsody, claim that where there is the more feeling displayed in worship, and the more noise created, there is the more religion; and that he who exhibits the greater emotion or feeling is the better man. They do not pause and inquire after the nature of this feeling, nor try to ascertain its cause, nor do they look beyond the circle of worship to learn whether he who professes the more and displays the greater feeling is the better man, the more kind, the more magnanimous, the more honorable, shedding all around him the sweet influence of a noble life, and making others glad by his presence. What are all these qualities to such, since religion with them is a feeling, an emotion. A calm, strong, steady, religious faith is cold, "tame, and unattractive to them." Prayers, unless they are vehement and rhapsodic, are nothing to them. With them it is religion to "roar forth psalms" and prayers as though the Infinite might be far away and they were fearful he would not hear them.

On the other hand there are those who regard warmth of feeling, earnest excitement, and ardent zeal in religion as a kind of wild-fire or frenzy, remembering that these glowing emotions of the soul may be under the guidance of a calm, clear faith, sound judgment, and well-defined principles. Such say, "We believe in a religion of intellect, of thought, and of reason, but away with your enthusiasm." This is about equivalent to saying, "We will accept the light of the sun, but respectfully decline its warmth; or, we will have the locomotive, but away with the steam, we want none of it; or, to propose smelting the ore by putting it into the furnace without the fire, or to essay to sail across the ocean under bare poles."

Again: Others believe, or affect to believe, that religion consists in austerity of life, and an entire banishment of all hilar-

ity and merriment from the heart; that those professing it should sigh, and weep, and groan, instead of laugh and be joyful. Such fail to remember that "to everything there is a season, and a time to every purpose under heaven; a time to weep and a time to laugh." They accept life's sober realities, but ignore altogether its innocent amusements and harmless pleasures. This is receiving the stem but declining to accept the flower; it is taking the fruit but not recognizing the value of the blossoms. Had such been present at the creation and heard a bird of the forest sing they possibly would have demanded that its head be wrung off as an irreligious bird, unless its song had been a psalm, and even that sung soberly and without notes.

One person's ideas of religion lead him to make much noise and fuss about it, to pray loud and long, and to be very demonstrative in all that appertains to it, while another's ideas of it lead him into a cloister, or monastery, shutting him out from all ordinary temporal concerns. One holds that it is the keeping of ceremonies, rites, and ordinances, and certain forms, while another regards these but lightly, and believes in being governed in all matters of religion by impulse.

From this rapid sketch of the various and widely different senses in which the term religion is employed, you may discover its vagueness, its want of definiteness. Nevertheless, it is a term in familiar use, and when properly employed has its definite signification. And this leads us to the question:

WHAT IS RELIGION?

The word itself, according to Cicero, means "to reconsider," being derived from the Latin word *religere*. If this be its true meaning then it will very properly denote the diligent study of whatever relates to the worship of God, and may be applied to the worship of a plurality of gods. But Servius, and in fact most of the modern grammarians, claim that it is derived from the word *religare*, and means "to bind fast." If this is its correct derivation—and the weight of evidence is in its favor—then it denotes that obligation which one feels resting upon his mind and conscience arising from the relation he sustains to some

superior power. Hence, as Doddridge says, "It consists in the resolution of the will for the worship of God, and in a constant care to avoid whatever we are persuaded he would disapprove, and to dispatch the work he has assigned us in life." But I desire to look at this question from a more popular point of view, and therefore remark negatively,

1. That religion is not a special experience; that is, it is not made up of pleasurable feelings, emotions, and desires. These may exist in the heart, and yet that heart know but little of the pure religion of which the text speaks. They will not do to rely upon; for all men, even the worst, at times have pleasurable emotions and desires, as the day, overcast with thickest and darkest clouds, may have rents and breaks through which the calm, clear sky may be seen. Now, I do not say that religion has no experience to which the soul may refer with assurance, nor that experience has nothing to do with it. I am not calling this in question. It is only this that I controvert, namely, that it is a special experience, and nothing more; a something you carry around with you, as you do your conscience, and that you can tell the precise date when, and the circumstances under which, you came in possession of it, and can give a history of your feelings before and at the time you received it.

But the question may be asked—and legitimately, too—What is the meaning of the phrase "Experiencing religion?" The word experience is from a Greek word which means "to try, to test," to ascertain the quality and worth of anything by trial. When one tries this or that piece of mechanism to learn its merits he is experimenting, and the knowledge he gains is by experience. He has learned its value or its worthlessness. Now, take experience, as thus defined, and apply it to religion, and it follows that he who has a religious experience has learned the value of religion not by mere feeling or emotion, nor by the testimony of another, nor by hearsay, but by actual, personal test; that is, by receiving the teachings of Christ "and applying them in the government of life." Just so far as he has tested religion and acquainted himself with its intrinsic value by applying, in every-day life, the lofty principles taught by the Messiah,

just so far he has religious experience, and no farther. But, to illustrate this particular point of the subject more fully, we will suppose a man to have been, all his days, from his youth up and onward, irreligious; that he had lived as though this world was his only good, as though there was no God governing all, and as though he had no soul, and who never thought or spoke of religion only to scoff it, or ridicule it; but who, through the mercy and grace of the Holy One, and the influence of his word, was led a few days since to a sincere, hearty repentance, and this led to a change of "heart and life." Now, however great this change may be, though it may fill his soul with inexpressible joy, and make every Christian heart glad, and cause the angels in heaven to rejoice, yet so far as religious experience is concerned his is extremely limited. Still he is said to have experienced religion, got religion. "But what has such a one actually experienced?" What has he gained? Very much, indeed. He has gained a view of his wretched and lost condition while transgressing the laws of Jehovah; he has learned the great wants of his soul, and, like the prodigal son, he has "come to himself;" he has experienced the power of Christian truth upon his heart so forcibly that he has resolved to lead a new life by forsaking all unrighteousness, and by walking in the truth. And in this step he has gained an inward joy, having an assurance of the pardon of sins and an "acceptance in the beloved." This change being real, it is the greatest, the most glorious that can take place in this life. He has now just commenced religious experience. He has barely entered upon the journey in which he is to learn, by trial, the real worth of religion. Instead of its being said, "He has got religion," it may be truthfully said, "He has secured the beginning of religion. He has just started in the heavenly race, which he is expected to run entirely through with patience." The straight and narrow path, the highway of holiness, is still all before him. He has made the wisest choice possible, adopted the highest principles of life, and enthroned within his heart the noblest purposes. But these do not make up the sum of religion. They are only its beginning. It is to be wrought out in all its beauty,

its excellence, and golden worth by the constant and daily practice of these pure principles.

2. I remark, further, that religion does not consist of any special belief or creed. A man may be as orthodox in all his views on every article of theology as John Knox, of Scotland, was claimed to be, and yet be a comparative stranger to "pure religion." You may have your faith cut, and carved, and hewed, till it fits every angle, and curve, and line of the soundest type of orthodoxy; you may be weighed in its most delicately adjusted scales, and measured by its most elaborately graduated rules, and then labeled all over, "Sound in the faith," and yet be sadly wanting in the unmixed religion of the text. Now, this is not saying that faith has nothing to do with it, nor that a sound belief is a matter of supreme indifference—that you may believe anything or nothing, just as you may elect. I would not be understood as supporting this idea at all. Faith is essential to religion—a genuine faith, a pure and holy faith, a sound faith. Indeed there can be no pure and undefiled religion without it. Faith in Jehovah as the all-father, and in Christ as our teacher and redeemer, and in the word of inspiration as the rule of life, lies at the foundation of all excellence in religion. But this faith is not religion any more than the foundation is the building, or the root of the plant is the stock, the blossoms, and the fruit. Would any one say, Since the building is not the foundation there is no necessity for it; or, since the blossoms and the fruit are not the root, it is not essential to them? Certainly not. No more would I say, since faith is not religion, it is, therefore, not necessary to it. And I may remark again, in closing this first part of the subject, that religion is not a special experience, does not consist of pleasurable emotions and desires, is not austerity of life, nor the observance of certain forms and usages, and is not made up of faith in any special creed. While it has its pleasurable emotions, feelings, and desires, its experience, its calm sobriety, its order, and its pure, genuine faith, it is not either one of them, and we should be careful not to confound it with them.

I will now proceed to answer the question, What is religion?

by this plain and direct answer, "It is a life." If this is a correct definition, then a man is religious in the proportion that he lives religion; and he has religion in the ratio that he does it. It is, therefore, something to be lived, to be done, as well as possessed and enjoyed. It is the practical application to everyday life of the principles of filial reverence for the holy One, of purity, and benevolence so clearly taught in the word of inspiration. The heart of such a one is a temple prepared as a dwelling-place for the Spirit of the Infinite, and the life is a copy of his "who went about doing good."

Religion is not a temporary feeling, nor for special "times and seasons," nor "for a day," nor a week, nor a month, but for a life. Some people use it as they do their fine clothes, putting it on for church on the Sabbath, or for some special occasion, and when this is past they take it off, fold it up, and lay it away carefully, as they do their silks, satins, and broad-cloth, there to remain till another occasion calls for it, when they will take it out, dust it nicely, smooth all the wrinkles out of it, and put it on. To such, religion is nothing during the week. It enters not with them into the common duties of life. It is one thing, and these ordinary affairs are other and quite different things, and the former has no part nor lot with the latter. They say that business is business, and that religion is religion; and that religion has no business with business at all. They ask, "What has it to do with trade and commerce? Where is there any place for it at the merchant's counter, or at the banker's desk? Where is there any room for it in the lawyer's office, or in the mechanic's shop? And what time has this busy world to give to it except on Sabbath?" They claim that these are secular affairs, and that religion is a spiritual matter; that it is celestial, and they are terrestrial, and that, therefore, the one should not be mixed up with the others. And herein is where the grave mistake lies. While religion relates to the spiritual, and has for its objective aim the emancipation of the soul from the thralldom of sin, its purification and final salvation, it must enter into all these secular affairs to accomplish its aim. Hence it has a right to go with you; nay, more, it ought and it must if

you would have its blessings in this life and in the life to come: go with you into any or all the various industrial pursuits of life. Therefore, the merchant ought not to say to it, "What are you doing here behind the counter, peering into this and into that, and constantly nudging my conscience about every little bargain, and frequently spoiling sharp trades by whispering to me, 'Don't you do it?' Come, go out of my store, and wait till I am through business." Nor should the banker say to it, "What are you, who teach us to beware of filthy lucre, doing here right in the very midst of it? You had better go away." Nor should the lawyer say to it, "Get out of my office. Do you not know that a man can't be a lawyer and religious, too? Therefore you will greatly oblige me by retiring." And the grocer should not say to it, "Hist! keep quiet. What if this is a little light in weight, or short in measure? It is no matter of your's. Your concern is the spiritual, therefore go to the church. You have no jurisdiction in weighing tea, coffee, sugar, and salt." Nor should the mechanic say to it, "Cease your meddling. What if this wheel is imperfect, or this joint is not well-fitted nor glued? the buyer will know nothing about it. And what have you to do with making wheels and gluing joints? You belong to the prayer-meeting, so go there." Nor should any of us, in the social circle of life, say to it, "What are you doing here with that bridle in your hand? Don't you put it on my tongue, for I am only saying what was told me. And then what right have you to interfere with my talk? You belong to the closet, so go there."

I have thus, in this partially figurative language, aimed to impress the mind with this truth, that to separate religion from the secular duties of life is a great and grave error. As religion is a life, and as life enters into all these pursuits, it must carry religion with it into them and live it there. It must ever be kept in mind that no one can be religious who slanders his neighbor or personally injures his reputation, or who cheats, wrongs, or defrauds him by false representation or measure, or who refuses to help him in distress when it is possible to render him assistance.

or who has no compassion for the orphan and the widow in their afflictions.

1. Allow me to remark, further, that as religion is a life, and as life has its beginning, so has religion. The beginning of one is called "a birth," and so is the beginning of the other. Hence it is said of him who breaks off his sins by righteousness and turns to the Lord, that he is "born again." And the divine law, in speaking of such a one, says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." No language could be employed that would more fully express the magnitude of the change that takes place when one enters upon this new life than the phrase "being born again." And yet, while it expresses the greatness of this change, it also indicates that so far as this new journey which he has just commenced is concerned he knows very little, indeed. It is with him as it is with the young child. As it has just started on life's way, so has he barely entered upon his religious course. As the child is weak, ignorant, and inexperienced in all that pertains to its present state, so is he in those things which belong to that life into which this new birth introduces him. True, he is conscious of desires, hopes, and aspirations that take hold on heaven; but these, however pleasurable they may be, do not make up a religious life—do not constitute religion. They are the beginning of this, as the babe is the beginning of the man. These desires, hopes, aspirations, and feelings must ripen into principles which will control the heart within and the life without before he can be truly called a religious man. At this new birth he has just commenced the difficult work of subduing the passions, tastes, habits, plans, and principles of his past life, and of bringing them all under the control of the higher and nobler principles and purposes of his new life. But at this period he is only a "babe" and must feed upon the "sincere milk of the word that he may grow thereby."

2. I remark, further, that as life has its growth so has religion. "Grow in grace and in the knowledge of the truth" is the teaching of the law of Christian life. And Christians are spoken of as growing "up into him in all things, which is the head.

even Christ." And the learned apostle, Paul, with his large and varied Christian experience, did not regard himself as having attained the full stature of a religious man, though he had served in the ministry nearly thirty years. In speaking of himself he says: "Not as though I had already attained, either were already made perfect. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus our Lord." But, unlike the apostle, some people never do grow out of their religious babyhood. They are poor, weak things whom the least obstruction in the way will trip or the slightest adverse wind will topple over. The reason why they have not grown is, they have not taken the right kind of nourishment. Instead of eating of the bread that cometh down from heaven, and receiving the words of life into their hearts, and practicing them day in and day out, they eat a full share of gossip; now taking a small sup of the sincere milk of the word, then trying a little strong theological meat, and afterward gnawing some bone of contention, then drinking the lethean cup of forgetfulness of duty—thus taking down a mixture wholly incompatible with the health of their moral and spiritual stomachs, and which must result in making them religious dyspeptics. Their views of God, of Christ, and of their obligations to them, and of their duties to their fellow-men have not enlarged in any respect whatever. They are no more loving, no more kind, no more generous, no more magnanimous, no more benevolent now than they were one year, or five years, or ten years, or twenty years since. Not so with those who follow closely the teachings and example of the Messiah. They are strong, robust, growing Christians, filled with the fullness of the health of divine love, which is the life of the soul.

3. Finally, let it be observed that pure religion is a life of active benevolence and purity. The text says it is "to visit the fatherless and the widows in their afflictions, and to keep himself unspotted from the world." You will observe that it is not one of these, but both. It will not do for you to abstain from the

sins and corruptions of the world, while you are wanting in practical benevolence. What are your prayers, your thanksgiving, and your songs worth if the wants of the orphan are unmet and the afflictions of the widow are unredressed? And you will bear in mind that "to visit the fatherless and widows in their afflictions" is designating a class or kind of virtue by specifying one eminent example of it. By this the apostle designed to teach the obligation of active charity—of universal, "positive benevolence." And it should always be remembered that our acts of charity are, to ourselves, comparatively worthless if we are wanting in personal holiness or purity of life. They—practical benevolence and personal holiness—are conjoined; and when two virtues are thus united they must not be divorced. "What God has joined together" we must not put asunder. Personal purity and active benevolence are the flowers and fruits of religion, and make it a life. It is through these that its beauty, its loveliness, its excellence, and its power are manifested to the world. Therefore the concern of all should be not simply to think more religion, but to "live more religiously." It should make us better to-day, to-morrow, and every following day in keeping whatever duties belong to them. Religion must be strong enough to control us everywhere, whether in the shop or in the "counting-room," in speculations or in competitions. It must control the man in his callings abroad and around the hearthstone, and "the woman in her duties and cares at home." Wherever the strain is, there should religion be to give strength. It is when religion becomes a life that the soul is filled with divine sweetness and tastes somewhat of the joys of the heavenly world. And then how precious is such a life to the world! How it scatters blessings on every hand. How gently it draws others with it. It cheers the discouraged, strengthens the weak, and guides the uncertain steps. It is like the light-house on a dangerous coast, whose clear, strong, steady rays shine through the darkness and far out over the sea and direct the tempest-tossed vessel safely on its way. So a truly religious life shines amid the night of earthly trial and guides, by its sweet light, the

storm-driven soul toward the harbor of rest. The good man leaves his "footprints upon the sands of time"—

"Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

How delightful is the music of the birds when the sweet summer morning opens fresh upon them and the early light is filtered down through their forest home. But how infinitely sweeter and more beautiful is the music of joy, and love, and peace which comes in upon the soul of him to whom religion is a life. Then it opens the windows of the temple of the soul looking heavenward, and through them the heart receives its richest blessings fresh from the hand of God.

REV. DAVID E. MILLARD.

Rev. David E. Millard was born in West Bloomfield, New York, March 16, 1829. His father, Rev. David Millard, was for many years a prominent preacher and writer among the Christians. The maiden name of his mother was Celia Hicks. She was born in Rehoboth, Massachusetts, and was a lady of intelligence and culture. Both parents are dead.

The subject of this sketch spent his childhood chiefly with his father's relatives in Rochester, New York. Here he enjoyed the advantage of good schools, and his religious education was by no means neglected. In the winter of 1841, while in his twelfth year, he was converted in and joined the (brick) Presbyterian Church of Rochester—then, as now, under the pastoral care of the Rev. Dr. Shaw, of whose Sunday-school our youthful subject was a member. He had previously been connected with the Sabbath-school of the First Baptist Church in the same city, having entered the infant class when in the fifth year of his age and there received his first religious impressions. In the autumn of 1843 he returned to his native town and to the home of his father. His mother had then gone to her rest.

During 1846 and 1847 he was a student in the Genessee Wesleyan Seminary, at Lima, New York. In the spring of 1849, while attending Starkey Seminary, his mind was again specially directed to the subject of religion and to his own neglect of duty. This resulted in a renewal of his covenant with God and in settling his religious convictions. In June following he was buried in baptism by his father, and united with the Christian Church of West Bloomfield. In September, 1849, while under deep impressions that he must preach the gospel, he entered the Meadville (Pennsylvania) Theological School, where he pursued the regular course and graduated July 1, 1852. From Meadville he went directly to Fall River, Massachusetts, where for

several months he supplied the pulpit of the Franklin Street Christian Church and enjoyed a precious revival. Here, in December, 1852, he was ordained, and here he first administered the ordinances. Subsequently he was settled one year over the Christian Church in West Bloomfield.

April 24, 1854, he was married to Esther E. Andrews, at Portland, Michigan. May 1, 1854, the pastorate of the North Christian Church, New Bedford, Massachusetts, was begun, and continued till October, 1855, when it was relinquished on account of the ill health of his wife, and to the regret of all concerned.

After two years more of pastoral work in West Bloomfield he removed to Michigan. There, for more than twenty years, the labors of himself and wife were earnestly and successfully devoted to the Christian cause. Their labors in Marshall, Jackson, and Belding are well known and need no comment. Just before, and subsequent to, the close of the late war Mr. and Mrs. Millard filled, with great acceptance, the office of military agents at Washington, D. C., for their adopted state. The subject of this sketch has filled a number of responsible positions in the denomination, and as a minister and contributor to our periodicals he is widely known.

CHRIST'S LIFE A MEANS OF SALVATION.

BY REV. D. E. MILLARD.

“And being made perfect, he became the author of eternal salvation unto all them that obey him.”—HEBREWS 5: 9.

Christ, in this passage, is represented as having learned obedience by the things which he suffered; and himself having become a perfect example to mankind of obedience, of loyalty to duty, likewise “became the author of eternal salvation unto all them that obey him.”

The word of God sets forth many motives by which, with the divine blessing, sinful man may be induced to forsake his sins and commit himself unto the Lord, to “walk in the light,” and attain unto salvation. For the accomplishment of this great end the instructions and warnings of God's sovereign law, the teachings of the apostles, and, still more, the precepts of Christ himself, may and must be urged. On the one hand we have the fear of divine displeasure, and of its sad and terrible consequences to *warn*, and on the other, the love and mercy of God to *encourage* us.

“ The violated law speaks forth
Its thunders; and in strains as soft
As angels use, the gospel whispers peace.”

But among the means of salvation which are placed before us the study of Christ's life and character must ever hold a pre-eminent place. Let the sinner call off his thoughts from the world's vanities and fix his gaze intently on the pure and holy life of the Son of God, and he can not fail to see the strong contrast between his own sinful state and the beauty of a perfect and sinless character. In proportion as that life is not merely glanced at, but faithfully studied, is its effect likely to be



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*Very truly Yours,
David E. Millard*

seen in the blessed and saving influence it will exert over us and through us.

But what of his death? I answer, in speaking of the redeeming and saving influence of the Savior's life we must associate with it the events and circumstances of his death. These events and circumstances have a power over the human heart peculiarly their own. Hence Jesus said, referring to the death he was to die, "And I, if I be lifted up from the earth, will draw all men unto me." What force and significance of meaning in these words! How truly it can be said, in reference to any reform or concerning any work for human good, that the great and good men who labor unselfishly—and often amid reproaches—to benefit their race, in their death win more followers and friends than in life. It is said, "Howard, on his death bed, desired a private funeral, no memorial but a sun-dial over his grave, and to be forgotten." No doubt the pure-minded and simple-hearted philanthropist thought that his modest wish might be realized. But when the hour of his departure came and his eyes closed upon the scenes of active life, though he died away from his native land, "the province where he breathed his last poured out its thousands to mourn him, his features were copied in enduring marble, and his name became the watchword of philanthropy throughout the world." Abraham Lincoln was honored in his life, but, dying a martyr to the cause of human freedom, his name and fame became immortal. William Lloyd Garrison never stood so high in the world's estimation as he does to-day; and his name is to shine through the ages as one of the benefactors of the race. "Though dead, he speaketh;" and history will yet more and more defer to his fame.

And now, my friends, if what has been said be true of the good and great *men* of earth, how must it be with Him who is not of "earth, earthy," but who came down from heaven to do the Father's will, and to manifest his glory, from whom these men learned their lessons of benevolence and self-sacrificing love—"of whose glory their's was but a reflected ray?" Can it be otherwise than that the careful study of the life and death of such a being should be pre-eminently a means of promoting spiritual

growth, and of enabling those who would lead others into "the true and living way," to win men to the love of their Master and their God? It must be, if our eyes are fixed intently upon Christ, so that we behold him in all his beauty, that we shall love him, that we shall desire to be like him; and to grow into the image or likeness of Christ is to become Christians, and so to attain salvation.

And here the question we wish especially to consider in this discourse is brought directly before us. If there is such power in the Savior's life, why is it, that with this heavenly example full in view the nominal disciples of Jesus have so far come short of the character he both taught and exemplified? Why do we see, even in professedly Christian lands, so many "moral wrecks," so many examples of human depravity? Why do we behold so many strifes and frauds in public and private life, that some are almost ready—in fact, are quite ready—to pronounce Christianity a failure? But such judgment is rash and unjust. The gospel is far from being a failure. It has never ceased to exert its power. It has triumphed unseen by the casual observer. Its efficacy is witnessed, if not as we would have desired among those in public life—and even here there have been noble exceptions—yet often is it seen in the walks of private, nay, of humble life; and, as of old, when Elijah lamented that he was left alone in Israel a prophet of the Lord, he was told that he was not alone, that there were seven thousand who had not bowed the knee to Baal, so he who laments the failure of the gospel to reform mankind and convert the world, should know, and with the knowledge should take to himself both rebuke and encouragement, that in the retirement of countless homes—not widely known to the world perhaps, but some of them, at least, gratefully known to us—there are more faithful hearts than can be told, in which the Spirit of Jesus dwells, and is brightly manifested.

But it must be confessed that, in comparison to those who walk in the "counsels of the ungodly," the number of these "bright and shining lights" is sadly small. Why, we well ask, is not the number greater? "The grace of God which bringeth

salvation hath appeared unto all men. The name of Jesus is a household word in all civilized lands, and wherever it is spoken it is known that he lived, and died, and rose again, to bring men to God, to save them from their sins. Why, then, has not his Spirit ruled more largely and truly in what we call Christian lands? Why has not that Spirit dwelt more frequently with rulers and with men in high places? "Why, alas! has it not always been manifest, even with the anointed servants of Christ, in the temples consecrated to his name?" These are questions which force themselves upon us, and ought not to be carelessly set aside. Let us seek to answer them; and in doing so, let us take a rapid glance at the record which history presents. The light it affords may enable us to discover what have been the great practical mistakes of the world with regard to the Christian religion.

I. First we will glance at the age in which the primitive church grew and prospered. This covered the first three centuries of the Christian era, and ended with the establishment of the Christian religion, not only in the palace at Rome, but as the predominant religion of the empire. This was an age of persecution, an age when it cost something to be a Christian. But the persistent opposition to which the avowed disciples of Jesus were then exposed had a tendency to make them pure, sincere, and zealous defenders of the gospel. Such they were. In the spirit of their divine Master these early martyrs met their fate, and, by his example, were animated to endure their sufferings and death with heroic fortitude. "Lord, lay not this sin to their charge!" were the dying words of the first of their number. How strikingly was this prayer of Stephen like the prayer which Jesus uttered on the cross! And those other words, "Lord Jesus, receive my spirit," also bring before us the Savior's last utterance while we behold the image of Christ reflected in the person of his chosen disciple.

The period of the primitive church was marked by great suffering. Nevertheless it is justly regarded as the church's "golden age." "With the memory of the apostles and their companions still recent, with greater unanimity of doctrine than afterwards existed, in the early glow of its enthusiasm for the

blessed gift that God had bestowed on man, the church beheld, during that age, its cause advance, not only despite the malice of its enemies, but through that very malice."

The times were favorable for true religious growth. Living principles formed the basis of action. From the days of Herod to the reign of Constantine, not a disciple of Jesus lived but knew that he might be called to seal his faith with his blood; and few were there, through all that long sad age, but could recall the memory of some brave, heroic martyrdom, which, if not witnessed by themselves, was so reported to them by eye-witnesses as to add depth to their convictions and strength to their religious principles.

Towering above all was the example of the blessed Son of God who had so recently lived and wrought his wonderful works upon the earth. This stood out before them in living light, and was universally known. The world was not then, as now, full of books. Only a few existed, and of the few the writings of the evangelists held the chief place, and were most widely known. As yet no spiritual tyranny had usurped power over men's minds and forbidden the reading of the Scriptures. Systems of divinity had not obscured the plain facts in the life of Christ with their unmeaning mysticism. Dogmas had not taken the place of practical piety. And so the character and teachings of the Holy One were better understood, and his Spirit more largely prevailed among his disciples in that age, perhaps, than since. Had that early purity, that single-hearted devotion to truth and to God, continued unabated from that day to this, who shall say that practically the whole world had not long since owned Christ as king; and that not in the name only, but in the spirit and power of his gospel?

II. We are brought now to the second period in the church's history—to an age of outward prosperity and splendor. Previously the Lord's disciples were perfected through suffering; now they are to be tried by the false glitter and honors of the world. But if the trials of adversity strengthen, those of prosperity enfeeble. At this point spiritual growth ceased, and the tide was turned away from practical goodness. We have

reached three hundred years from the time of Christ, and the gospel had attained the triumph toward which it had been gradually advancing. Constantine first declared himself the friend of Christianity; and of those who succeeded him to the throne scarcely one sought to re-establish the ancient paganism. Christianity became the popular religion. The teachers of the faith were not, as they once were, driven to take refuge in deserts and mountain-caves, but were welcomed into king's houses, and appeared as counsellors in royal courts. Alas! that they were unable to endure such honors; that peace and plenty should so soon have manifested their power to lead away from the true and heavenly path. And yet has not worldly prosperity an effect much the same to-day? Hardly was the church at rest without when it was broken and rent by factions within. Men forgot the test of fellowship which Jesus gave when he declared that whosoever should "do the will of the Father was his brother, and sister, and mother." And that other test, in the words of Paul, was sadly overlooked, "If any man have not the Spirit of Christ he is none of his." The mind was diverted from the study of Christ's character to the study of doctrines respecting his person. The Savior's spirit was forgotten in the very attempt to bestow dignity and honor upon his name. Two hundred years were thus numbered with the past. And if, through these centuries, controversy and persecution largely prevailed, yet this period was brightened by the labors of many noble and divinely-consecrated minds, and no doubt the rich fruits of holiness were produced in multitudes of hearts and lives.

III. Would that there were nothing worse to present. But a darker day dawns, and we must note it as we pass. We have now reached the period when the wild hordes of the North overran the Christian world and destroyed the old laws and language. Civilization went back, and of the things that were of highest value, religion alone--and that by no means of an exalted type--remained.

For nearly or quite a thousand years, following the close of the fifth century, modern Europe was seeking to re-establish herself from the ruins of the past. "The tendency still continued

to exalt doctrine above practice, and, far worse for mental freedom, the church became an empire by itself, and lorded it over the state while sovereigns knelt as slaves before the throne of one who styled himself the successor of St. Peter." Ignorance alarmingly prevailed and sadly increased the tendency to forget the simple standards of acceptance with the Lord. As the knowledge of letters was confined to a few—and even to these the record of the Savior's life was almost a sealed book—how could men know what was the spirit of Jesus? And why should we wonder that, during that long period, the spirit of the divine Master and of his blessed gospel made but little progress in the hearts of men?

The times now were not favorable for religious improvement, but religious sentiments were yet cherished by the people. The barbarous tribes who received Christianity welcomed it with the warm love of sincere and manly hearts. We may not be able, in this age, to appreciate the extent they were held in check by the gospel. To us they appear—in some respects at least—as barbarians still; but we see not what they would have been if the light of Christianity had never dawned upon them.

But the darkest part of the period known as the "dark ages" was not that which immediately followed the invasions of these northern tribes. It took centuries yet to complete the work they had so rudely begun. Nor need I now enter into an explanation of the causes which led to a final overthrow of the ancient civilization. Let it suffice to say that the tenth century brought upon the world the period of midnight darkness. From that time the clouds began to lift, and there was a slow but certain progress towards the dawn. Of course little could be expected from the influence of Christ's example during these ages of darkness, and little was effected.

IV. The fourth period in our historical analysis is one of marked and enduring interest. It is the period which was commenced by the Reformation. Here began a change vast and far-reaching in its consequences. Martin Luther appeared upon the stage of action. He and his fellow-laborers again brought to the people the light that had so long been hidden from them.

They brought forth the holy book "from the prison of papal prohibition, and the prison, too, of foreign and dead languages, and caused it to speak as the apostles spoke on the day of Pentecost 'to every man in his own tongue wherein he was born.'" The work of these reformers in thus reproducing for the world's study the teachings of the divine Master told upon the ages. A new light dawned upon the people, and especially upon those who owned Jesus as their Master. Nor was it shed in vain. Holiness revived and prevailed in those lands where the Reformation had reached far beyond the standard of the ages preceding. And even in the countries which adhered to the church of Rome there was a strong reaction and a marked change for the better.

But the work was not wholly successful; and of what seemed to be accomplished much was soon lost. Protestants became divided among themselves, and, in turn, became persecutors of each other; and when this tendency subsided indifference, instead of true gospel charity, took its place.

Two reasons have been assigned—and I think justly—for this partial failure of the Christianity of the Reformation. One is that the reformers themselves still held to the old error of a church and state religion. As a result the Christian pastor was in danger of losing his power as a spiritual teacher and of becoming a mere official functionary, paid for going through a certain round of formal duties—as was actually the fact in England and some other countries of Europe.

The second cause lay in the controversial position in which the leaders and friends of the Reformation necessarily found themselves. "Forced to build the walls of Zion, like the Jews of old, with the tool of labor in one hand and the weapon of defense in the other, how could men study the life of the holy Son of God and learn his meek and gentle spirit?" The spirit of contention and the spirit of Christ are not, and can not be, one.

But near the middle of the last century a new interest in the cause of pure religion was awakened. The spiritual fervor and earnest piety of Whitefield and Wesley kindled a flame of devo-

tion which soon spread beyond the bounds of their own church. Religion itself was made more practical through the efforts of such philanthropists as Howard and Wilberforce; and the example of Christ, the great teacher of righteousness, became more and more an inspiration to goodness as it became more and more the acknowledged test of religious excellence.

Following these bright examples of the old world there appeared in our own land such exponents of religious truth and freedom as Jones, O'Kelley, Stone, and others, who were men of piety and of power, but whose influence in forming the religious sentiment of the times is not yet fully understood. They helped to bring on the brighter day that still shines. More and more has the theology of mere doctrine lost its hold upon the people. Various efforts for the moral and spiritual good of humanity, carried forward on the most extensive scale, give evidence that to-day the church is more in earnest than she once was in the performance of her duty of glorifying God by practical every-day Christian work.

What I would urge, then, brethren, as the sum of this discourse is, not that the cross of Christ is of no effect, not that the death of the Savior was unnecessary to draw men to God and save them from their sins—God forbid that we should undervalue these as means of salvation—but I insist that one of the chief needs of the times is that the example of Christ be placed in “living light” before the world. Let us accept, with all the force of meaning the language implies, the statements, “Without shedding of blood there is no remission of sins,” and, “That while we were yet sinners Christ died for us.” But while we acknowledge the truth herein conveyed, and place our trust in him for salvation and redemption, let us urge that the character of Jesus be more studied and better understood, that the same spirit which was in him shall animate more widely the hearts of his people. When the life and love of Jesus, instead of human dogmas and worthless speculations, shall be the theme of every Christian's meditation, and when the spirit of the Master shall breathe through every Christian's heart, there shall be witnessed a greater triumph of the gospel than the world has yet seen.

Then shall earth, purified from its evils and wrongs, “present to the benignant eye of God the blessed counterpart of heaven.”

Brethren, be it ours—who love to call ourselves Christians and to be so called by others—to hold up before the world, in all its beauty, loveliness, and perfection, the Savior’s life. And let us seek, by the grace of God, to reflect in our own lives the spotless image of Him who, “being made perfect, became the author of eternal salvation unto all them that obey him.”

REV. E. MUDGE.

BY REV. D. E. MILLARD.

Rev. Elisha Mudge, son of Mica C. and Emeline Mudge, was born at Dumfries, Canada West, April 11, 1834. In 1838 his parents removed to Vergennes, Kent county, Michigan. At the age of fourteen he professed religion, and united with the Christian Church at Vergennes. In 1853, when but nineteen years old, he was received as a licentiate member of the Grand River Valley Christian Conference. Being of studious mind, and thirsting for knowledge, his father, though poor and unable to afford him material aid, in the fall of 1853 gave him his time, which enabled him to attend a select school for a fall term of two months, take charge of a common school during the winter at thirteen dollars per month, and to work by the month upon a farm during the summer. By the middle of September, 1854, having accumulated one hundred dollars, he started for Antioch College, where he spent two years, paying his way the last term of the first year by sweeping the college building, and during the last year by serving as a night-watch. Having completed the preparatory course at Antioch, he returned to Vergennes and taught school during the following winter. February 1, 1857, he was ordained to the ministry. The next summer was spent in traveling and preaching.

He settled at Maple Rapids in the fall of 1857, and divided his time between teaching and preaching. About this time he became pastor of the Greenbush Christian Church, and on the 9th of May, 1858, organized a church at Maple Rapids of nine members. Here he preached to the two churches until the fall of 1861, the Greenbush Church growing from a membership of seven to fifty-six, and the Maple Rapids Church increasing to thirty-five members. He then resigned his pastorates and his

position as teacher, and removed with his wife—having, April 7, 1859, married Miss Mary L. Webster, of Maple Rapids—to Ann Arbor, Michigan, where he spent six months in study.

September 1, 1862, we find him at the head of the Edwardsburg Academy, where, for two years, with marked success, he filled the place of principal, at the same time supplying several congregations.

In the autumn of 1864 he returned to Maple Rapids and opened a select school. During his absence the church had lost its visibility, but our brother engaged in preaching to large and attentive congregations.

In March, 1865, under the last call of President Lincoln for volunteers, he enlisted as a private in the Third Michigan Cavalry, and served until September 14th, when he was honorably discharged, and returning home resumed teaching and preaching at Maple Rapids, where he erected a school-building for his own use.

In the spring of 1867 he was elected to the office of county superintendent of schools for Clinton county, and in 1869 was re-elected—holding the office for four years, with credit to himself and to the satisfaction of his constituents. While he performed the duties of superintendent he continued regular preaching at Maple Rapids.

In October, 1871, his successor in office resigned, and the Board of Supervisors, without distinction of party, asked him to resume the position of county superintendent. He consented, and was appointed by the state superintendent of the Board of Instruction. In the fall of 1871 he was also appointed postmaster at Maple Rapids, in which office he continued until he removed from the place in the spring of 1878.

In the spring of 1875 he re-organized the church at Maple Rapids with a membership of thirty-six. In the winter following the church enjoyed a great revival, and the membership was increased to nearly two hundred.

Brother Mudge continued his labors in that village until the spring of 1878 when, to the great regret of his people, he resigned to accept charge of the Christian Church at Belding,

Michigan. He remains at this writing in charge of this church, where he has been highly successful in his work. For years he has been the efficient secretary of the Michigan Christian Conference, and in the deliberations of that body is esteemed a wise and prudent counselor. His sermons are strong in thought, methodically arranged, argumentative, and logical. As a writer for the press he is plain, direct, and positive. He is at present the successful editor of the *Belding Home News*, which he established. As our worthy brother is still in the prime of life, and apparently in sound health, we have reason to hope that his days of usefulness are not to be speedily closed.



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E. Muelge.

DOCTRINE OF GRACE.

BY REV. E. MUDGE.

"For ye are not under the law, but under grace."—ROMANS 6: 14.

Paul, in this and the preceding chapters, draws a contrast between what he terms "law" and "grace." In fact, all his letters to the primitive churches abound in comparisons between the Christian and Jewish dispensations. The one is denominated the dispensation of grace, the other the dispensation of law. In treating our topic it will be fitting to get a correct understanding of the meaning of the two words—law and grace—as found in the New Testament. It should be observed that the discussions that have characterized religious thought along down the centuries since the days of Paul have almost entirely changed the meaning of many words used in the Pauline epistles. In this age of the world great pains should be taken to get a correct understanding of terms used by the inspired writers of the apostolic age.

The term law, in theology, is susceptible of various constructions. It sometimes includes the whole of revelation, and again refers to the books of Moses alone. Sometimes it alludes solely to the Jewish code of rites and ceremonies; it is then termed ceremonial law. This law is supposed to have been entirely set aside by the Christian dispensation. It is regarded as "a shadow of good things to come, and not the very image of the things." Again we find this term law applying to the ten commandments, written upon the tables of stone, and it is there termed moral law. Among other definitions attached to this word may be named that which makes it a rule of action or conduct. These definitions are special to the province of religion. There are many other significations that are not pertinent to our theme. The question vital to our present discussion is, what that law is which is named in our text and contrasted

with grace. It certainly can not refer to the ceremonial law, else Paul would not say, "The law is holy, and the commandment holy, just, and good." He would never say this of a dispensation he deemed obsolete. In fact, he declares, in the same connection, "the law is spiritual;" and again, "I consent unto the law that it is good." The study of Paul's argument leads us to the conclusion that the law contrasted is a simple rule of action as compared with the spiritual elements of character, and that the term is used much as James uses the term works in contrast with faith. He does not ignore works but enforces the necessity of an accompanying faith. James argues the importance of works as an accompaniment of faith, while Paul presents the importance of faith, or grace, as an essential auxiliary to "good works." What Paul brings into contrast in the text is the mere action or performance with intrinsic character or excellence, which is denominated grace, or a condition of grace. Law, as a mere rule of conduct, is brought into comparison with spiritual life in the soul, which is a state of divine grace or excellence. With this suggestion as to the use of the term grace we are now prepared to study its meaning as found in the word of God. The word is often found in the New Testament, and is a word entering largely into all theological discussions. Like law, it has a variety of meanings. One definition is that of favor, and in this sense often expresses the mercy of God, as distinguished from his justice. A second, and more common signification, is inner excellence, and as such refers to the disposition of mind by which we yield obedience to the divine law, and by which we are brought into harmony with the spirit of Christ, and feel the "Holy Spirit witnessing with our spirits that we are the children of God." This, doubtless, is the sense in which it is most commonly used in the apostolic writings. The saving grace of the Apostle Paul is not a mere logical distinction, but a spiritual state of the heart by which it cleaves to that which is good. It is not a salvation resulting from the mere mercy or favor of God, but is one based upon those spiritual qualities and disposition of mind commending man to the divine favor.

When Christ declared the object of his mission to be "Not to destroy the law, but to fulfill," he doubtless refers to that spiritual state that indicates law completed, superseded, fulfilled in grace. His denunciation of priest and pharisee was because of an outward compliance with law in their lives while there was no reverence for law in their hearts. Christ never denounced law as such, nor did he set up faith or grace as a rival principle. In the sermon on the mount he accepts the requirements of the moral law, but goes further and demands an obedience of the heart. The law says, "Do not kill," but the great Teacher enforces that disposition which will not indulge anger in the heart. The lust that dwells in the heart is itself sin, even without the formal act. To prove the position taken let us spend a little time in examining a few passages of scripture.

In Zechariah 12: 10, we read, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." This language of the prophet refers to the Christian dispensation, and evidently does not refer to the idea of favor, but rather those qualities of mind and heart begotten of Christ in the soul, and which express a conformity to the spirit of the Redeemer. The first passage using this term in the New Testament is in reference to Christ's incarnation. "The Word was made flesh, and dwelt among us, and we beheld his glory (perfection) as the glory (perfection) of the only-begotten of the Father full of grace and truth." Here John refers to that beauty of character that Christ exhibited while on earth. It does not refer so much to that favor that he manifested as to those qualities of mind that rendered him "the light of the world." This becomes more apparent in the language following, "And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." The expression, "Of this fullness have all we received," evidently expresses the idea that Christ's spirit, disposition, character, was imparted to the early Christians, so that they bore his image, and thus he was formed within them. Paul says, "If any man have not the spirit of Christ he is none of his." Here spirit is but another word for grace, and it is by

this grace, as shown forth in Christ, that we are to be saved. The drinking in of this fullness is expressed by Paul when he says, "We all, with open face, beholding, as in a glass, the glory (perfection) of the Lord are changed into the same image from glory to glory." Glory here, as it does in the quotation from John's gospel, expresses the idea of excellence. We beheld his excellence as the excellence of the only-begotten of the Father, and again beholding his excellence we are changed into the same image or likeness. Although different Greek words are used for the two words, glory and grace, yet both will bear this same signification of perfection or excellence, and as used in the two passages quoted, "grace for grace," and "from glory to glory," presents the same idea of growth in the divine likeness. As we are to be saved by the righteousness of Christ so we are to be saved by his grace. Not that Christ's righteousness is to save us in an imputed sense, but we are to strive to be holy as he is holy, righteous as he is righteous, and thus because of spiritual excellence approve ourselves unto God. Nor is his grace to save us only as we become partakers of that grace. To verify the position we have now assumed we will quote other scriptures, "Great grace was upon them all." (Acts 6: 33.) This expression certainly refers to that disposition of mind that was begotten of the Spirit poured out upon the day of Pentecost, and which, in another place, is expressed as follows: "The multitude of them that believed were of one heart and one soul." The epistles are literally full of this idea of grace and that Christ is its source. We are justified "freely by his grace." From him we receive "abundance of grace and of the gift of righteousness." Speaking of benevolence Paul says to the Corinthians, "See that ye abound in this grace." And again to the Ephesians he says, "Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying, that it may administer grace to the hearer." Here we are taught that the conversation of Christians should be so pure and holy that it may exercise an ennobling or purifying influence upon those who hear, imparting to them that excellence or grace that shall render them more like Christ, and as indicating this Christian excellence

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the apostle adds, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put from among you, with all malice, and be ye kind, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." In Paul's letter to the Philippians, he says, "I have you always in my heart; inasmuch as both in my bonds and in the defense and confirmation of the gospel ye are all partakers of my grace"—or, as the marginal reading has it, "partakers with me of grace." He then adds, "And this I pray, that your love may abound more and more in knowledge and in all judgment, that ye may approve things that are excellent, that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ."

In the letter to the Colossians we read: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Here grace conveys the idea of devotion—inner excellence. And in another place in the same epistle Paul says, "Let your speech be always with grace." And to Timothy he writes, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." And Peter exhorts the early Christians to "grow in grace and in the knowledge of our Lord Jesus Christ." Here it is implied that just as we may increase knowledge so we may possess increasing grace or excellence—possess more and more the image of Christ—drink in more fully of his spirit. These, and many other passages that might be quoted, lead us to the inevitable conclusion that the term grace, as used in the book of inspiration, means, very generally, inner excellence as contrasted with outward action, and that such inner excellence is the basis of all worthy actions.

We further learn that it is by virtue of this grace which we receive through Christ that we are saved through faith. "The law came by Moses, but grace and truth through Christ." And it is in this same sense that our text declares, "Ye are not under law but under grace." "Christ formed within us" beautifully expresses this spiritual condition of the soul. It is a putting off the old

man and putting on the new, "which after God is created in righteousness and true holiness." It is that which expresses what we really are rather than what we merely do. It is an awakening of our spiritual nature into life and spiritual growth. It is a love for God in the soul that leads us to despise evil and cleave to what is good. It is a hungering and thirsting for righteousness which has the promise of being supplied. No formal compliance with the teachings of Christ, no ceremonial, however august, can insure the divine benediction; for such is only of the outward man—only law. It is only when the law of God is written in the heart, so that we love God with all our might, mind, and strength, and our neighbor as ourselves, that we are under grace. It is in exactly this sense that "love is the fulfilling of the law," and "he who loves is born of God."

In our civil relations he who honors the law of the state in his heart and yields implicit obedience to such law because it is right and because he loves the right, is the noblest citizen. The person who obeys the law because he fears the penalty merely, and not because of inner allegiance, is under the dominion of law. The penalty of the law is of little account to the man who loves righteousness. He is not lashed into obedience, but he is drawn by the inspiration of Christ's heavenly life. With this definition of grace we at once understand the meaning of the phrase "means of grace." These means, though ordained of God, are of no avail only so far as they conduce to our growth in grace. Prayer is a means of grace, and by it we are to drink in more of the divine excellence. But he who prays with the idea that the prayer alone will commend him to God has no true conception of spiritual life. It is only when the prayer has in view a higher and better life that it is a saving power, not in itself, but in that higher life to which prayer is instrumental. Devotion is a grace that all Christians should possess; and where there is no devotion—however much of prayer in outward act—there is nothing to commend to God. Prayer is a powerful instrumentality ordained of God to impart to us that spirit of devotion that is always acceptable to God. We are to be perfect, as our Father in heaven is perfect; and prayer is one of the means by which we are to seek this perfection.

The sacrament of the Lord's Supper has its value, not in the mere eating of bread and the drinking of the fruit of the vine, but in the fact that it is a remembrance of Christ and calls to the mind of the Christian that love which led the Son of God to lay down his life for us. If the observance of this sacrament shall lead us up toward the same spirit that prompted the divine Lord to die upon the cross then it proves a saving power, not in itself, but in the larger measure of Christ's spirit resulting.

There are many other things belonging to the church and pertaining to its service that are helps to the divine life; but, when the helps are substituted for the true elements of Christian life then they avail us nothing, and we are merely under law. While it is true that saving grace is of God through Christ, so that of ourselves we can do nothing, yet we are co-workers with God, and to us belongs the special responsibility of working out our salvation with fear and trembling, still remembering that it is "God that worketh within us to will and to do of his own good pleasure." The great fault of the churches addressed by Paul was that they rested too exclusively and arbitrarily upon the ceremonial of the Jewish altar and did not live, as they should have done, with reference to the spirituality of life. They were content, in many cases, with a mere profession, and did not regard, as they should, the possession of the mind of Christ.

This examination explains to us what otherwise is obscure. It dispels the mists and teaches us how it is that we are "saved by grace," "saved in Christ," "created in Christ unto good works," and establishes or defines the distinction between grace and works as used in the New Testament. It marks the distinction between law and grace, and teaches that "out of the heart are the issues of life," and impresses upon us all the necessity of spirituality in all our Christian work. When we worship God in spirit we worship with grace in the heart. When we obey from the heart any command that God has made then it is that obedience is seasoned with grace and is well pleasing to God. Our subject enforces the importance of constantly looking to Jesus for strength, that, armed with his mind, we may resist all the temptations that beset our path. It teaches that we may give

our goods to feed the poor and yet not possess the grace of charity, and that our lives may be characterized by observance of forms and ordinances and still we be “aliens from the commonwealth of Israel.” It also directs us to overlook all the mere theories that divide the pure and the good—to look beyond mere ordinances and external rites and weigh men by naught else but that grace which indicates that such have been with Christ and learned of him.

God grant that we may have grace whereby we may serve him acceptably with reverence and godly fear, and that it may ever be our meat and drink to do the will of God and to make his law our supreme delight.

REV. D. W. MOORE.

Daniel Webster Moore was born in Logan county, Ohio, June 16, 1833. He was brought up on a farm. He, however, had a good country home. His father died ten years ago. His mother died June 12, 1881. His schooling, until twenty years of age, consisted in attending the old log school-house, with its long slab benches, during the winter terms. When twenty years of age he attended one term of school at Oberlin College, Ohio. Here he wrote his first composition and made his first effort to speak before an audience. He was always religiously inclined, and was brought up under good moral and religious instruction. Under the powerful preaching of President Charles G. Finney and through the religious influence of the college at Oberlin he was led to make a public confession of faith in Christ. On the 1st of July, 1855, he united with the Glady Creek Christian Church, Champaign county, Ohio, and was baptized by Rev. Hiram Simonton, at West Liberty, on the first Sunday in August of the same year.

During the winters of 1854-5 and 1855-6 he taught district schools near his father's home, and two years later he taught a four-months' school in Warren county, Iowa.

Brother Moore entered the English classes of Antioch College at the spring term of 1854. On account of ill health and want of means he was compelled to leave the school two or three times. He spent, altogether, nearly five years at Antioch. From the time, and even before, he united with the church he felt it his duty to preach; but for four years he shrunk from so great and responsible a work. His first sermon was preached at Glady Creek, Ohio, June 13, 1858. The following autumn he united with the Miami Conference, at Enon, Ohio, and the next year—August 31, 1859—was ordained during the annual session of the conference in the college chapel.

at Yellow Springs. Two weeks after his ordination he commenced regular pastoral work at Perry's Mills, Sussex county, New Jersey. From that time to this he has been regularly engaged in the ministry, only having been about six months without a pastorate, and that on account of overwork and failing health, in Marshall, Michigan. During that time he supplied the First Church, New Bedford, Mass., for six weeks.

D. W. Moore and Rebecca Emmans were united in marriage at her home, near Deckertown, New Jersey, August 21, 1860.

Elder Moore spent five years in New Jersey; four in Marshall, Michigan, four at Orangeport, New York, two at Rural Grove, and is now in his fifth year as pastor of the Parma Church, New York. During this time he has received about four hundred and seventy-two members into the churches under his charge. He has always taken an active part in our denominational enterprises. In 1862 he was elected secretary of the Quadrennial Christian Convention, which office he held for eight years. At the Quadrennial Convention held in Marshall, Michigan, in 1866, he was chosen as the delegate to represent the Christians of the United States in the Assembly of General Baptists, in England, and the following year visited Europe and met with the General Baptist body in their annual meeting in the city of London. He also visited and preached with a number of their churches in different parts of the kingdom. He was elected one of the charter members of the Board of Trustees of the Christian Biblical Institute, which position he still holds. He was chosen as the first secretary of the Board, and has never missed a regular annual meeting of that body. He also served two years as trustee of Starkey Seminary, Eddytown, New York. Seven years ago he was elected secretary of the Sabbath-school department of the American Christian Convention, and was re-elected in 1878, at Franklin, Ohio. He is always very prompt in attending our general meetings, never having missed a session of the conference of which he was a member, and almost always serving as secretary.

In preaching he usually uses notes and frequently sermons written in full; but he never confines the eye to the manuscript

in delivery. He is quite a rapid speaker, and has a clear, full voice which can be distinctly heard in the largest audience-room or by a large assembly in the open air. His age is forty-eight; his height, about six feet; weight, one hundred and forty-five pounds; hair, dark brown; general health, not very good.

NATHAN'S DAGGER.

BY REV. D. W. MOORE.

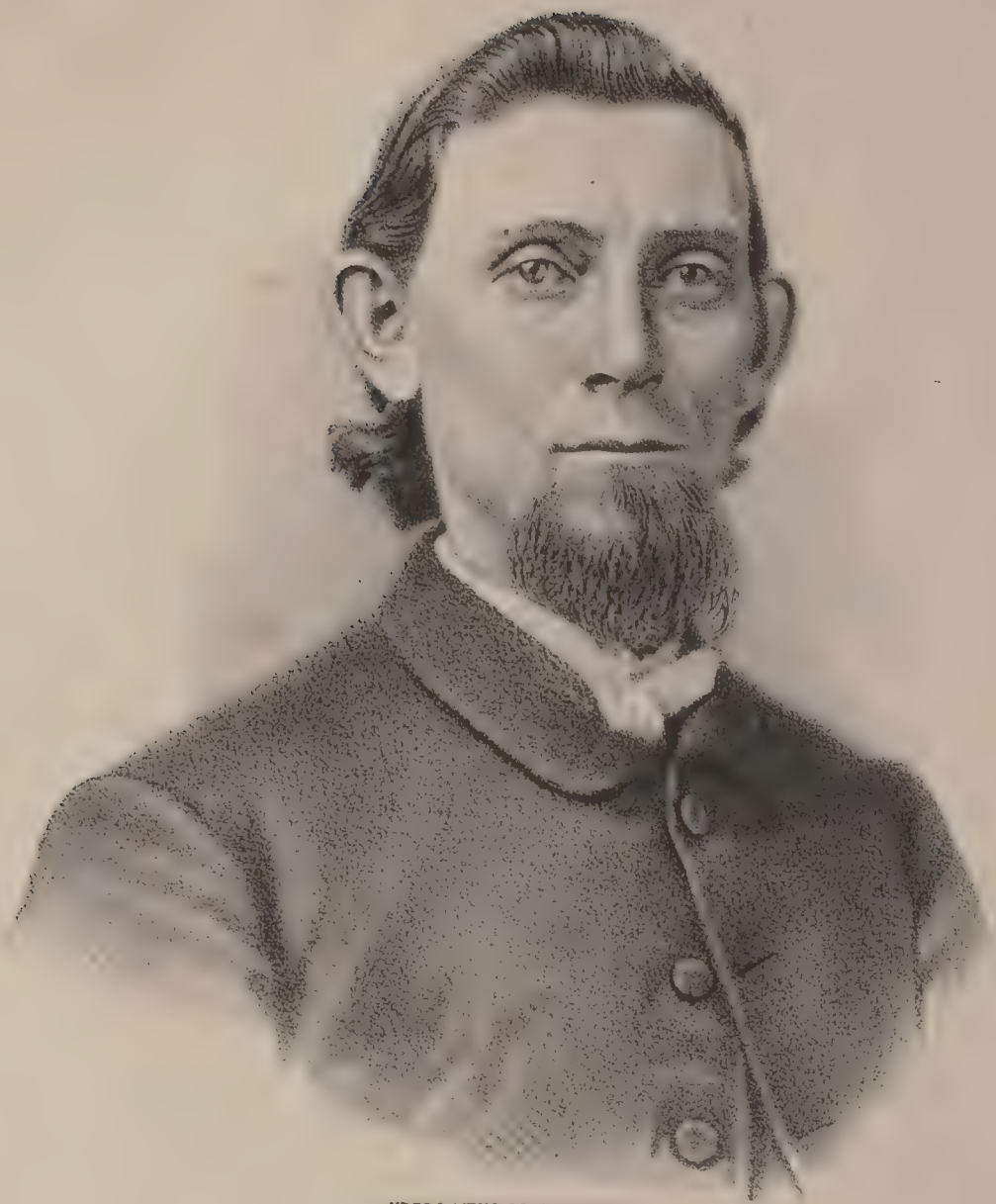
"Thou art the man."—II. SAMUEL 12: 7.

This text is like a nail driven in a sure place; like the single stone in David's sling which struck the Philistine giant in the forehead and laid him dead at the feet of the young hero in the valley of Elah. The dagger, in the hand of Brutus, struck the heart of Cæsar and left him prostrate on the floor of the Roman senate; so these four words of our text struck the heart of David, and left him helpless in the hands, not of an enemy, but of his friend and counselor, the servant of the Lord. It was an arrow sent from a well-drawn bow, and with steady aim, which went direct to the king's heart, wounded his spirit, and forced confession.

I. Let us notice the preacher who uttered these words, and the circumstances under which they were spoken.

David, the king of Israel, had committed a great and double crime against God, against virtue and humanity. The Lord sent Nathan, the prophet, to point out to him his sin, to reprove and pronounce the judgment of heaven against him.

1. You will observe that Nathan was not called by David, as he frequently had been before, neither did he go on his own responsibility, but he was "sent of the Lord." He was God's servant, and the Lord gave him a message, just as he did Jonah, when he sent him to cry against Nineveh. And I tell you when a man is called of God, and given a message, his preaching—though plain and of few words—will be in demonstration and in power. He who gets his commission and message from the Lord goes with authority, and his word will not return to him void. • He who has a message from heaven dare not be silent, and when he



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D. W. Moore.

does speak his words—coming from the heart, and backed by the power and energy of the Holy Spirit—glow, and quiver, and take effect, for they are alive and of God. “For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” So David found it to be. The successful preacher is the Lord’s servant, speaking the Lord’s message.

2. Nathan exhibited a great deal of tact; he used very shrewd stratagem in approaching the king. We have a law against common citizens carrying concealed weapons, but the servant of the Lord is justifiable in secreting the sword of reproof, with which he is to strike sin and arrest the sinner, until the favorable time to strike the fatal blow. We all know what strategy is in military affairs. It is a well-known fact that the greatest victories ever gained by the most successful generals, were won by strategy. They came when and in a way they were not expected, sometimes falling back to draw the foe out of his entrenchments, sometimes making a feint attack on one side to deceive the enemy, while he comes down with his main force, like an avalanche, on the other.

Well, now, this tact should be used by the army of the Lord as well as by the military chieftain. We have a signal instance of this in the case of Ehud and King Eglon. King Eglon was an enemy of the Lord’s people, an oppressor of Israel, and imposed on them a most outrageous tax. Ehud had a divine commission to destroy that oppressor. He came into the presence of this Eglon and said he had a secret errand with him. All of the attendants were ordered out of the king’s presence, and as Eglon arises to receive the messenger, Ehud, the left-handed man, suddenly pulls out a dagger and thrusts Eglon through until the haft went in after the blade, and the tyrant falls. Ehud comes forth to blow a trumpet of right and freedom amidst the mountains of Ephraim.

So Nathan approaches David under cover; he comes right into the king’s camp, takes the culprit by surprise, and strikes

him with the words of our text. The hook is baited so that he does not see its point or beard until he is caught. Nathan draws around his single hearer a circle of words and then fastens him with a gordian knot which the king can not break. That is tact; and we need this art sanctified and spiritualized. We need more prudence, sagacity, and ingenuity in Christian work. It is in spiritual as in military affairs, success largely depends on attacking that part of the castle which is not armed and entrenched. And we have the example of Christ himself as to this mode of teaching. He frequently appealed to the common sense, the honest judgment of his hearers, both in his private and public discourses. And to do this to the best advantage he often spoke in parables, or put cases in which they did not see themselves interested. By such methods he gained direct access to their consciences, and in spite of their hearts made them judge righteous judgment. We have a remarkable instance of this in the parable of the "good Samaritan." When the lawyer asked Jesus, "Who is my neighbor?" the Savior put this parable in such a way as to make him answer his own question, and answer it correctly. Nathan exhibited peculiar tact in this direction.

3. Nathan's preaching was very plain and pointed. He did not use any big words to show how much he knew. He did not deal in glittering generalities. When Daniel was called to interpret the hand-writing on the wall for Belshazzar he did not misinterpret or modify it to ease the conscience or please the king. "Thou art weighed in the balances and found wanting." Christ never flattered those to whom he preached. Peter, on the day of Pentecost, brought no vague or uncertain indictment against the Jews. "Him have ye taken, and by wicked hands have crucified and slain." When Paul stood a prisoner before Felix to preach what subject did he take? Did he say, "Oh, most worthy Felix, you are a very noble man; I bow in deference to you?" No; he preached of righteousness to a man who was unrighteous; of temperance to a man of bad appetites and habits; of judgment to come to a man who was himself a judge. So Nathan describes to David a criminal act, asks what shall be

done to the culprit, and then, in his application, deals plainly with King David and says, "Thou art the man." A single shot, well aimed, directed at the head or heart, is worth a thousand flying at random. Nathan takes good aim, and the power of God, accompanied by human instrumentality, touched the heart of the king and did the work. It brought him down at once. He made no effort to escape. These awful words pierced his soul, aroused his conscience, and brought him to his knees. He accepted the reproof and confessed his fault. So much as to the character of the preaching.

II. Consider some of the remarkable features of this scene.

1. It is remarkable that David should have fallen into such a sin. The Lord had highly exalted him, established him king over Israel. David had inquired of the Lord what he should do. God had been with him and blessed him in a miraculous manner on various occasions. He had entered into a solemn covenant with God. He was naturally of a devotional spirit, and had exhibited such humility, reverence, and devotion that he was declared to be a man, in his general character, "after God's own heart." The Lord had sent a solemn revelation to David through this very same Nathan, declaring his purpose to favor the king and his descendants. David had often rehearsed the mercies of God, and in many remarkable ways had shown a pious and devotional spirit. He was the tender man whose heart smote him because he cut off Saul's skirt. He was a servant of the Lord, king of the people, the sweet singer of Israel. We are startled with wonder at the fall of such a man.

But there is nothing perfect under the sun. The tempter of our race assails the best of men, and always attacks them at the weak points. You remember that when the wicked Jeroboam became inspired with the most malignant hatred toward the king of Judah, and gave himself and his kingly office to the promotion of idolatry in its most hideous forms, the Lord sent "a prophet from Judah" to warn him of his impiety and predict his doom. This faithful prophet walks up to the altar, confronts the king as he is officiating as an idolatrous priest, flashes his burning looks of inspiration upon him, and pronounces the

judgment of Heaven against the altar. We do not know this prophet's name, but of all the good men in Judah he was singled out as God's messenger to Jeroboam, and in the prosecution of his high and holy mission he displays many noble attributes of character. He was a man of marked courage and true heroism. Fidelity to God and loyalty to heaven were sentiments in him stronger than physical hunger, self esteem, or respect of royalties. Now, it is noteworthy that this prophet of the Lord, this man with all these noble attributes of character, this man of courage, of fidelity, and magnanimity, was assailed by temptation and fell a victim to its seductive influence. Lot, who was grieved with the sins of Sodom, afterward committed a worse sin himself. Who would have thought that Noah, who built the ark because he believed in God, faithfully warned the people, gave an example to all the world how they should save themselves—who would have thought that when the flood was past he would have given the first example of sin to his own sons?

There was Solomon, the man who was chosen of the Lord, who built the temple and prayed in it, who wrote such wise and holy proverbs, who was termed by God as the wisest man in the world—who would have thought that he, in his old days, would have taken more concubines unto himself than any heathen in the world, and gone out after the goddess of the Zidonians, and after the abomination of the Ammonites? Yet it is too true that he who was the beauty of Israel, a blessing to his generation, beloved of his God, fell; and the Scripture is faithful in relating the sad and surprising story of Solomon's defection and degeneracy. So David's sin, as wonderful and astounding as it is, is not an isolated case. Oh, the weakness of man, the degradation of humanity! "Let him that thinketh he standeth take heed lest he fall."

"My soul be on thy guard,
Ten thousand foes are nigh;
The hosts of sin are pressing hard.
To draw thee from the sky."

2. It is remarkable that David remained so long impenitent. For nearly a year, at least, David lay under the guilt of this

double sin, and so far as we know, unrepented of. Job had done wrong, but without waiting to be detected or reprimanded he says, "I have sinned." But it is hard for the human heart to confess, and especially when placed in high position and honor.

Though David had made no confession we can not suppose that his heart never smote him for it. No doubt the silent monitor of conscience lashed his weary soul. No wonder that he said, "While I kept silence my bones waxed old through my roaring all the day long. For day and thy hand was heavy upon me; my moisture is turned into the drought of summer." O Christian, if you have sinned in any way repent of it at once. As long as you do not you keep a hidden fire within your breast.

3. It is remarkable that David discerned the sin of another so much more promptly than he did his own; so ready to pronounce condemnation, to the full extent of the law, upon another, while he himself was guilty of a much greater crime. But how true this is to human nature. How much more easily we can see other people's faults than our own, and how much larger the same sin looks in another than in ourselves. When we look at other people's sins we look in at the small end and out at the large one of the spy glass, and thus magnify them. When we look at our own we reverse the instrument and look out at the small end, and thus contract them. There were some just such persons in the Savior's time. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" It is common for those who are most sinful themselves to be least sensible of it; to be most forward and free in censuring others. The Pharisees, who were the most haughty in justifying themselves, were most scornful in condemning others. The greatest fault-finders I have ever known, were those who had the most faults of their own. The Pharisees thought they saw a devil in Christ, when it was only a reflection of the devil that was in them. But unjust judgment reacts, and like a stone thrown in the air falls upon the head of him who threw it. The Savior declared that "With what judgment ye judge ye shall be judged; and with what measure

ye mete it shall be measured to you again." And so it proved in David's case. No sooner had he pronounced sentence on the supposed criminal than Nathan, quick as a flash, turned the tables upon him, and declares, "Thou art the man." And, therefore, by your own sentence you deserve to die, and shall be judged out of your own mouth. He who usurps the judge's bench shall be called to the prisoner's bar. Oh, how hard it is to see ourselves as others see us.

4. It is remarkable that God should have mercy upon David and bring him to repentance, or commute the sentence. God had done great things for him, anointed him king, preserved to him his kingdom, gave him power over those who had been his masters. The wealth of a kingdom was at his service, everybody was willing to honor and obey him. He was blessed of God and respected by men, yet he had despised the commandments of God, defiled the wife of a veteran soldier and faithful friend, killed Uriah with the sword, dishonored the name of God in the whole land, disgraced religion and the kingly office, sinned against light, against God, against humanity. A darker or more deliberate crime you will scarcely find. Kingly power abused, worst passion yielded to, human life sacrificed! The wonder is that he was not suddenly cut off, and that without remedy. The wonder is that he was not stricken dead like Ananias, as an awful example of God's wrath. One would have thought that the Lord would have sent enemies to invade him, terrors to take hold of him, the messenger of death to arrest him. But no; he sent a prophet to him—even Nathan, David's faithful friend—to reprove, instruct, and counsel him. Oh, the forbearing mercy of God! I do not wonder that David afterward exclaimed, "Oh, how great is thy goodness which thou hast laid up for them that fear thee."

David confessed and found pardon. He trembled at the word, owned his guilt, and said "I have sinned." He does not say one word to excuse himself or extenuate sin, but freely owns it. It was an honest confession. Pharaoh said, "I have sinned;" but it was only the forced confession of a hardened, unfeeling sinner. Saul said, "I have sinned;" but he was

insincere. He did not mean it. But David was pricked in his heart, was truly humbled, and submitted himself to the conviction. His confession is more fully recorded in the fifty-first psalm. In verse fourteen of that confession he prays, "Deliver me from bloodguiltiness, O God, thou God of my salvation." In his penitence he plainly names his sin. He does not call it an imprudence, or man-slaughter, but calls it by its true name, "bloodguiltiness." He is evidently oppressed with a sense of the heinousness of his sin. He prays like one who is consciously guilty. The blood of Uriah was not only on his skirts, but on his conscience, and his heart lay low in the dust. This is the only way to find pardon. His pardon was declared on this penitent confession, but with a reserve of judgment. He never afterward enjoyed what he had done before. He came back weary, humbled, broken-hearted, and was restored, but he never again sung so jubilant as in former days. His harp and his heart were out of tune. Broken bones may be set and healed, but they are often subject to shooting pains. So the memory of forgiven sins. Job said in his old age, "Thou makest me to possess the iniquities of my youth." Though he was forgiven, though he was a man of God, yet the memory of his youthful sins troubled him. Oh, friends, sins may be pardoned, yet we can not fully get rid of all their effects in this life.

III. Let us make a practical application of the reproof of the text, "Thou art the man!"

I. If a man should go into a large mill or factory and observe the vast machinery all in running order, cog matching cog, wheel moving wheel, with straps, and shafts, and spindles, and elevators—every particular part showing design, and wonderfully fitting to each other part, the whole forming a beautiful and complete arrangement, proving a useful and valuable aid to man—suppose the visitor should say, "No intelligent mind ever invented this machinery, no hand ever made these various parts and placed them together in order, but the whole thing is a natural development of blind physical law," what would you say of such a man? You answer at once, "He is certainly a fool." Atheist, thou art the man!

A clergyman was once traveling on board of a western steamer, when among the passengers was a man who took great pains to make known that he was opposed to all religion—denouncing Christ and saying that he did not believe in God. The minister said nothing for some time, but finally asked this skeptic if he believed in the immortality of the soul. The man answered, “No; I have no soul.” “Do you believe in the existence of a God?” “No.” “Then, sir,” replied the clergyman, “I have heard of you before.” “Heard of me?” asked the skeptic. “Yes, and read about you.” “Read about me! I was not aware that I was published. Pray, where?” “In the Psalms of David, sir, where it reads, ‘The fool hath said in his heart, There is no God.’” And so it is.

Here is a man who can look out upon the face of nature all radiant with the impress of supernatural wisdom and power; can survey with curious gaze the varied beauties of earth, the widespread plains, the green-robed valleys, the cloud capped mountains, the majestic rivers, the foaming seas, the blue, boundless oceans; yea, he can turn his eye heavenward and behold the millions of dazzling gems and burning sapphires that beautify the grand temple of night—he can see all of these things teeming with evidence of one grand master mind and yet proclaim, “There is no God!” Surely, none but a fool can render such a verdict.

2. Here is a man who continually neglects the practical duties of life—fails to provide for himself a house to protect him from the storms of winter or substantial food to feed his hungry nature, but forever busies himself building cob-houses for the first whiff of wind to demolish, or piling up little heaps of sand on the sea-shore for the next tide to lick up or the next wave to dash away. What shall be said of such a man? “Certainly he is insane,” you answer.

Worldling, thou art the man! Instead of laying up treasures in heaven or seeking a permanent home in glory you are frittering away your time with things of earth which will soon pass away. Instead of seeking that bread whereof if a man eat he shall never hunger you spend your money for that which is not

bread and your labor for that which satisfieth not. Instead of building on the sure foundation, the rock Christ Jesus, you are building on the sand, and soon your house will fall and yourself with it.

3. Here is a man who will not believe the united testimony of five hundred witnesses, men and women, whose honesty, intelligence, and truthfulness he has no reason to doubt. And then in addition to their verbal testimony there are written records, facts in history, and ten thousand evidences to corroborate their statements. And yet the man says, "I am unwilling to accept their declarations; I want more evidence." Your verdict is that he is unreasonable, incredulous, and will not be convinced.

Unbeliever, thou art the man! Here are scores and hundreds of witnesses, any one of whom you would believe before a court and render your verdict on his testimony without any reasonable doubt. These persons have testified, and are ready to bear witness again, to the necessity, reality, power, and blessings of the gospel of Christ; and yet you say, "I don't know about that." The wonders of the Bible, historical facts, hundreds of miracles, fulfillment of prophecy, and innumerable evidences testify to the truth of Christianity and the need of salvation, and yet you say, "I am not ready to accept it!" Well might Abraham say, "If they believe not Moses and the prophets, neither would they be persuaded though one rose from the dead." Nothing will convince a man who is obstinate and will not believe.

4. Here is a man who says: "Spring is coming. I intend to raise crops this summer; I am going to plow, and sow, and plant." But April, May, and June come and go, and he still *intends* to put out his crops. He says: "My house is not fit to live in. I never can winter in this rickety old shanty; I intend to build me a good one before cold weather sets in." But November winds, December snows, and January storms come, and he is still *calculating* to build. What do you say?

Man of good intentions, thou art the man! You have been resolving to become a Christian and calculating to seek a build-

ing of God, a house not made with hands, eternal in the heavens; but it has all ended in *resolutions*. Good intentions never raised a crop, erected a building, made a fortune, or saved a soul. Many good resolutions lie in the church-yard, buried with those who made them.

5. Here is a man who chooses slavery instead of freedom, bondage rather than liberty. He sells himself to the most tyrannical task-master, submits himself to be bound in galling chains, and serves in the lowest kind of employment. He is offered liberty, but chooses slavery; offered life, but chooses death the most abject and miserable. What is your verdict? "He is a poor, deluded wretch," you say.

Sinner, thou art the man! "To whomsoever ye yield yourselves servants to obey, his servants ye are." A slave to sin, a servant of Satan, in the bonds of iniquity; your wages, death. Christ comes with majestic power and heavenly love and offers to set your captive soul at liberty, but you refuse to accept his offer. "He whom the Son makes free is free indeed."

6. A master gave his servant seven bright golden dollars, saying to him, "Six of these are for your own personal use to buy food and clothing, or to trade and get gain; but the seventh I wish you to use for benevolent purposes, the support of the gospel, the religious education of yourself and children. Let one dollar out of seven be used for sacred purposes." But that servant, though dependent on his master for every cent he has, disregards the reasonable request and spends every dollar for his own selfish purposes. What is your decision in his case? "Ungrateful wretch! unworthy of a penny."

Sabbath-breaker, thou art the man! God gives you six days of the week for secular business. The seventh he has reserved, and says, "Remember the Sabbath-day to keep it holy." This day should be devoted to the service of God in a special manner—to religious reading, meditation, prayer, the Sabbath-school, and divine worship. The Sabbath-breaker is ungrateful, disobedient—robs God and wrongs his own soul. "Thou art the man!"

7. Suppose a volunteer soldier in the army of his country—one who has taken the oath of obedience, put on the uniform,

and been provided with all the necessary armor, ammunition, and provisions—suppose he deserts in the day of battle, forsakes the ranks, and even joins the enemy, and allows the flag under which he has enlisted to fall in disgrace, what do you say? “Deserter! No one so despicable as a deserter.”

Backslider, thou art the man! Once you solemnly promised before God, angels, and men to serve God and be a Christian. You joined the army of the Lord, and perhaps confirmed your solemn vow in the sacred ordinance of baptism. You enlisted for life. Your time of enlistment has not yet expired. You have never been honorably discharged, but have laid down the weapons of your Christian warfare and deserted the banner of the cross.

8. Here is a being who is dependent on a kind benefactor for all the necessities and comforts of life. From the kind hand he receives food and raiment; favors are bestowed upon him morning, noon, and night. But the recipient never acknowledges the blessings, never offers one word of thanks or expresses any gratitude or confesses his benefactor. The decision is, he is “ungrateful, unworthy.”

Prayerless one, thou art the man! God bestows upon you every blessing of life, yet you rise in the morning and eat your food like the dumb beast—without one word of thanks—live upon his bounties all through the day with no expressions of gratitude, and lie down at night with no acknowledgment of your dependence upon him. Reader, do you pray?

REMARKS.

1. A man's conduct comes home to him. “A bad penny will return.” Look at David's case. He fell into a gross sin, and his son Amnon outrivaled him in iniquity! He murdered Uriah, the Hittite, and his son Absalom murdered his brother Amnon. David caused one man to be put to death, and suffered in the death of four of his own sons. He rebelled against God, and his own son Absalom rebelled against him. He disturbed the sacred relationship in another man's family in a disgraceful manner, and soon his own family is rent in pieces,

never to be restored in peace. "Be sure your sins will find you out."

2. If David repented and confessed under a single discourse, what shall be said of those who have "line upon line and precept upon precept" and still remain impenitent and unconverted? The wise man tells us, "He that being often reprov'd and hardeneth his neck shall suddenly be cut off, and that without remedy." "By hearing (and refusing to heed) ye shall hear and not understand, and seeing ye shall see and not perceive." Such must be considered and given up as desperate; and though they may live among the means of grace, those means shall not be of any service to them. A solemn and fearful thought! Hearer, let us transform this text and put it in the form of a question, "Art thou the man?"

And now, whatever may be the evil charged, let each one look over the whole calendar of sin, and then, without waiting to be charged with the wrong, ask the penitent question, "*Lord, is it I?*"

PROF. ALVA H. MORRILL, A. M.

BY REV. MARTYN SUMMERBELL, A. M.

Rev. Alva Herman Morrill, only son of Rev. William S. and Minerva T. Morrill, was born in Grafton, New Hampshire, June 7, 1848. He professed religion and united with the Christian Church at Marlow, New Hampshire, in 1865. At the removal of the academy from Andover to Wolfborough he moved with his school, and was graduated in the class of 1868. Determined not to lose the advantages of a good education, Brother Morrill, with the opening of the collegiate year the following September, entered Dartmouth College, from which he was graduated in 1872 with high standing in his class.

While engaged in his studies he further employed himself in teaching and preaching, his first sermon being delivered in the First Christian Church, Tuftonboro, New Hampshire, August 14, 1870, his text being Matthew 16: 24. The following winters he preached regularly and taught the grammar-school at New Castle, New Hampshire, meanwhile carrying on the studies of his college course. February 22, 1872, he received a call to the Christian Church in Rye, New Hampshire, upon the duties of which he entered in April—his college career closing the following June.

July 3, 1872, his ordination took place, his father preaching the sermon. Now follow three most pleasant and profitable years of pastoral labor in Rye, during which time occurs his marriage with Miss Elizabeth L. Hubbard, of Wells, Maine—the church gaining, under the efficient care of Brother Morrill and his estimable helpmeet, in membership and influence.

Resigning at Rye in 1875, he is called to take charge of Proctor Academy, the educational enterprise of the New England churches. The three years that follow are years of toil and

burden-bearing. The various interests of the academy are to be guarded, the finances to be overseen, and the work of teacher added to that of principal. Yet all is done satisfactorily and successfully, Brother Morrill having time and heart besides to preach at Hill Village and Springfield.

But after three years he is again summoned to change his field of labor by a call to the pastorate of the church in Marion, Indiana, upon whose duties he enters in March, 1878. Here he would seem to have entered upon a long and profitable charge; but useful men can not always determine their own future. A vacancy occurring in the faculty of Christian Biblical Institute, he is urged to accept the vacancy and become pastor of the church in Stanfordville. After deliberation it appears that this is the call of duty; so, resigning at Marion in October, 1878, he takes the chair of New Testament Greek in the Biblical Institute and enters upon his new pastoral work.

Brother Morrill's "occasional labors" have been frequent and able. From these I may mention that he has preached dedication sermons in Rye and Manchester, New Hampshire, addressed the alumni of Union Christian College in 1878, and preached the ordination sermon of Brother Joel Myers, of Indiana, in the same year.

In appearance Brother Morrill is strong and hearty—a fine type of the muscular Christian who needs nothing for his stomach's sake, who scarce knows the meaning of indigestion. Social and manly in the homes of his people, scholarly in his professor's chair, a good musician, a constant contributor to our denominational paper, an earnest and interesting preacher, stanch and faithful to any cause he advocates, Brother Morrill has before him a most promising career. Admirably self-poised, quick to discern the true from the false, cautious in beginnings, steady in pursuings, the sphere of his influence among his own people is very wide and is rapidly extending.



KREBS LITHO. CO. CINCINNATI.

Truf yours,
Ala H. Merrill.

THE DIVINE SAVIOR.

BY REV. ALVA H. MORRILL, A. M.

"For the Son of man is come to seek and to save that which was lost."—
LUKE 19: 10.

A declaration which of itself is important frequently becomes still more emphatic because of the person who utters it. Such is the case with our text. It contains an assertion of greatest moment to all, apart from the person who gave this utterance; but much weight is added when we remember that it is the Son of man, who spake as never man spake, that makes this statement.

While, then, this saying would be worthy of, yea, would demand, our attention and consideration without regard to the speaker, it becomes more worthy of our thought because it is the word of Jesus. What gracious words are these to fall upon the listening ears of a lost world! How hope-inspiring and life-giving they are! What emotions of joy, of hope, of love, are awakened in our breasts while we think of the wonderful meaning they contain! Lost man, to be sought and saved by a loving, compassionate Savior. How brightly kindles the ray of hope in the hitherto dim heavens of the world's spiritual vision. How the hearts of Zaccheus and of those who participated in that feast must have leaped for joy when, instead of chiding, they heard these words of love and mercy.

This term, "Son of man," referring to Christ, occurs about eighty times in the New Testament, while the expression, "Son of God," is found only about fifty times. While Jesus often calls himself the "Son of man," of all these fifty times that he is spoken of as "Son of God," Christ refers to himself as such only five times, all of which are found in the gospel according to John. The first of these is found in his discourse with Nicodemus, when he says, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he

hath not believed in the name of the only-begotten Son of God.” (John 3: 18.) The second use of this term—by Jesus—was in connection with his discourse to the Jews, when they sought to kill him because he said God was his Father, thus making himself equal with God—as they claimed—when he says, “The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.” (John 5: 25.) The third instance occurs at the time of his healing the man that was born blind. When Jesus heard that he had been cast out by the Pharisees, he found him, and said unto him, “Dost thou believe on the Son of God?” (John 9: 35.) And when the blind man did not know who the Son of God was, Jesus plainly declared that he was the Son of God. When the Jews sought to stone him—after he had asked a question concerning their stoning him—he says, “Say ye of him, whom the Father sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God?”

The fifth occasion on which Christ uses this term is, when he speaks of the death of Lazarus, saying, “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” (John 11: 4.) On the other hand, when Christ was addressed as the “Son of God,” instead of that phrase he refers to himself as “Son of man,” as in the instance when the high-priest adjured him by the living God to say whether he was the Christ, the Son of God, Jesus answers, “Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” (Matthew 26: 64.)

While referring to himself only five different times as the “Son of God” we find that he refers to himself as “Son of man” no less than fifty times. While, then, he is the Son of the living God, yet, as it was the Father’s will that he should take upon him, not the nature of angels, but the seed of Abraham, and should undertake the great work of saving the lost, he seems to give his preference most emphatically for that form of expression which brings most clearly to human hearts the thought that he is our elder brother; that while he is upon earth he comes not to

be far above us, "an high-priest which can not be touched with the feeling of our infirmities," but he is to be one who will walk and talk with us, who will be our counselor, brother, friend, Savior. We ask,

I. WHO IS THIS "SON OF MAN?"

This expression, in all the instances of its use in the New Testament, refers to Christ only, except once, when the term is used in Hebrews 2: 6, quoted from the Psalms, referring to the race of man. This term, then, is used pre-eminently of Christ, which fact—together with the fact that he is termed "Son of God"—shows conclusively that he is more than man. He is truthfully called both "Son of man," and "Son of God."

Matthew and Luke, in their genealogical records, trace his descent back through David and Abraham, while the voice from the heavens speaks at his baptism, "This is my beloved Son, in whom I am well pleased;" and again, at the transfiguration, the same sentiment is expressed, coupled with the command to hear him. But we lose much of the importance of the character of this personage unless we remember that he lived, that he had an existence before he came to earth. We will be obliged to throw away some of his own words, unless we believe in his pre-existence.

The Bible is our great text-book of proofs, and to this law and testimony we turn to get help in this statement, and we will take our testimony largely from the words of the Savior himself. We read in John 17: 5, these words, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." And in verse 24: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world." Turning from these utterances contained in that ever-memorable prayer, we quote again Christ's own words, "What and if ye shall see the Son of man ascend up where he was before?" (John 6: 62.) Surely, in this question of our Lord, there is a reference to his existence prior to his dwelling upon earth in the form of man.

While Jesus was discoursing with the Jews he told them that their father, Abraham, rejoiced to see his day, and that he saw it, and was glad. The Jews objected to this because Jesus was not yet fifty years old, to which our Savior answered, "Verily, verily, I say unto you, Before Abraham was, I am." (John 8: 58.) The Apostle John, unfolding the doctrine of the Word (*logos*) in the opening chapter of his gospel—among the other expressions that must be construed as teaching Christ's pre-existence—says, "All things were made by him; and without him was not anything made that was made." In his conversation with Nicodemus, who came to learn of him and his doctrine, Jesus says, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John 3: 13.) Again, in the discourse of Jesus to his disciples, after the last supper, just before the betrayal, he said, "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." (John 16: 28.)

These passages, taken with only a single exception from the words of Jesus himself, are sufficient to teach Christ's pre-existence; but before leaving it let us hear a single testimony from Paul. In writing to the Corinthians, he says, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." (II. Corinthians 8: 9.) With all this proof, from such an unquestioned source, it would seem that none who accept the Holy Scriptures as true could deny the existence of Christ long ages before the angel brought the glad tidings of joy to the shepherds, or the heavenly host praised God for the gift of a Savior. This "Son of man," whose mission was to seek and to save the lost, was the divine Son of God, to whom the Father said, in the creative week, "Let us make man in our own image, after our likeness;" who left the glory that he shared with the Father, to endure the poverty, shame, and insult of the lost race, to suffer and die that man might have everlasting life. It is natural that we should ask,

II. BY WHOSE AUTHORITY DID HE COME?

Persons sent on important missions are sent by some government or authority for the accomplishment of their purpose. There must be some authority behind this mission, important as it is, for it is the greatest and noblest work undertaken since creation. If we heed the words which Jesus spake concerning the authority by which he was sent we shall have better success in ascertaining this matter than did the priests, scribes, and elders who came to him with their idle questionings.

Conversing with his disciples, after his conversation with the Samaritan woman, he said, "My meat is to do the will of him that sent me, and to finish his work." (John 4: 34.) In his discourse with the Jews, after he had healed the impotent man, Jesus made emphatic reference to the fact that he had come to earth by the sanction and authority of the Father, telling them plainly that "he that honoreth not the Son honoreth not the Father which hath sent him." (John 5: 23.)

The Jews had sent to John for his testimony concerning Jesus, but he said, "I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me." (John 5: 36.) Had the Jews remembered his sayings and his works they had not had any occasion to send and ask him by what authority he did these things.

When the disciples questioned Jesus concerning the man born blind, whom he immediately healed, he answered them, "I must work the works of him that sent me," etc. (John 9: 4.) In his discourse to his disciples, after the last supper, he assured them that the word which they heard was not his, but the Father's, who sent him. This truth was also taught by him in the prayer offered just before his betrayal, when he prays that his disciples may be one, "that the world may believe that thou hast sent me." Again, in the same prayer, he says, "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me." Certainly, these statements of Jesus, who "taught as one having authority, and not as the scribes," plainly declare that he came by the authority of the Father.

These words are sufficient for our purpose, but we will quote a single passage of Paul in reference to this subject. He says, "But when the fullness of the time was come God sent forth his Son, born of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Galatians 4: 4, 5.) We may truly call him the sent of God, for he came by the Father's authority and commission to do the Father's will. But one might think—because it is so expressly stated that Christ was sent—that he did not come willingly to this work. But this does not follow. The relationship existing between the Father and the Son is a perfect one. There is no discord between them. Though they are two distinct, separate entities, personalities—if it be proper to use such a term of divine beings—yet they are one in spirit, purpose, and will. No word Christ ever uttered indicated any unwillingness on his part to do the Father's will, but he expresses his willingness to obey the Father in strongest terms. One of these has already been cited, where he declares it to be his meat to do his Father's will.

If there was counsel taken by Father and Son at the creation, as we learn there was from the account in Genesis, surely we should expect, in so great and important a work as man's redemption, there would be perfect harmony existing between them. While God so loved the world that he gave his Son to save those believing on him, I believe the Son's love for man was so great that he was willing to come to earth and cheerfully suffer and die that he might bring men to God. Milton seems to have had this thought in mind when he says,

"Say, heavenly powers! where shall we find such love?

Which of ye will be mortal to redeem

Man's mortal crime, the just the unjust to save?

Dwells in all heaven charity so dear?

He asked; but all the heavenly choir stood mute,

And silence was in heaven; on man's behalf

Patron or intercessor none appeared;

Much less that durst upon his own head draw

The deadly forfeiture, and ransom set.

And now without redemption all mankind

Must have been lost, adjudged to death and hell
 By doom severe, had not the Son of God,
 In whom the fullness dwells of love divine,
 His dearest meditation thus renewed :
 Father, thy word is past ; man shall find grace ;
 And shall grace not find means that finds her way—
 The speediest of thy winged messengers
 To visit all thy creatures, and to all
 Comes unprevented, unimplored, unsought ?”

Though this may be largely poetic imagination, yet from what I can learn of the spirit and love of Christ, I can but think that when he shared the glory of his Father's throne he was willing to come to earth, to assume the nature of man rather than that of angels, and to endure poverty, hardship, buffeting, suffering, death—even the ignominious death of the cross—that he might bring salvation to the lost and the light of life unto those who were in the region of the shadow of death; such was his compassion for lost man. We are thus brought to the

III. PURPOSE OF HIS COMING.

Our text very clearly sets forth the purpose of his coming, which was to seek and save the lost. He did not come that those who sought him—and those only—might be saved; but he came to search out, to seek, to find those that were lost, and bring salvation unto them. Many of the most needy of earth would not seek and find him and his salvation did not he seek them. When commissioning the twelve to go forth in his work he straightly charged them to go unto the lost sheep of Israel, but when having come to his own his own received him not, then the commission is to them and all others of his followers to “go into all the world and preach the gospel to every creature.” While he was upon the earth,

I. JESUS SOUGHT THE LOST.

The description of his mission given in the text is true. He conversed at the well—while resting—with the woman of Samaria, a sinner, teaching her the way of life. He called Levi—a publican—to be one of his disciples, and went to his house to a feast that Matthew made for him; and such was the character of those who sat at the feast, that the Jews murmured because he

ate with publicans and sinners. It was not to sanction sin that he did this; but he was with them that he might teach them the true way of life; to seek them, that he might save them. Nor do we find him sanctioning any wrong in all this association. He maintained his own spotless integrity, answering the murmuring of the Jews by telling them that the whole did not need a physician, but the sick, and that he came to call sinners to repentance, and not the righteous.

On another occasion, when a Pharisee made a feast to Jesus, while they were reclining at the table a woman anointed his feet. Having washed them with her tears and wiped them with her hair, the Jews murmured because he permitted this woman, a sinner, to do this, alleging that he could not be a prophet or he would know her true character. But he rebuked her not for this deed of love. Knowing her penitent heart he forgave her her sins.

Again: He went to Jericho, but he did not stop in that priestly city, but, passing through, bade Zaccheus, who had climbed up into a sycamore-tree that he might see Jesus, to come down, for he must abide that day at his house. The Jews again complained at this, because he went to be guest to a man who was a sinner. Jesus sought Zaccheus that he might save him, and he declared that salvation that day had come to that house.

Though found so often among publicans and sinners he never participated in, or sanctioned, their sins in the least; nor do we find, so far as the record goes, that this class persisted in sin in his presence. All his life he sought to benefit, to uplift, to save the lost.

Only a small part of his mission to earth had been accomplished had he only sought the lost. He came also

2. TO SAVE THE LOST.

He came to save those who needed saving. It is the lost who need to be found—to be saved—and it is the dead who need to be quickened into life. The term “lost,” as used in the text, covers the whole human family. It is used here as equivalent to sinners, and under that name all the world is classed. It is not particularly pleasing to our minds to be called sinners, but to

express that thought is but to reiterate the words of the inspired writers. Paul, the great apostle to the gentiles, says, "All have sinned and come short of the glory of God." Again he says, "'They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.'" In the same epistle he says, "So death passed upon all men, for that all have sinned." The same author declares in another letter that the "scripture has concluded all under sin." It should cause us to be humble when we remember that we belong to this class; but at the same time there is joy because it is just that class that Jesus came to save. What a mission of mercy is this! Well might every heart in all the world pulsate with joy and praise at the thought of this grandest, noblest, best mission of earth. If the birth of the Savior was of such thrilling interest to the hosts of heaven that a multitude of heaven's choir should sing for the shepherds that gladsome choral, "Glory to God in the highest, and on earth peace, good will toward men," well may we take up the glad refrain, answering back the heavenly choristers with "Hosannah to the Son of David." Praise, praise, praise unto him who hath redeemed us from the power and dominion of Satan and hath made us heirs of God and joint-heirs with himself to an inheritance that is undefiled, incorruptible, and that fadeth not away. Dark indeed is the outlook when we are in sin, without Christ for a Savior; but light dawns upon the soul when the saving work of Christ is known. How precious to our hearts such words as these that express the mission of Jesus: "For the Son of man is not come to destroy men's lives, but to save them;" "For God sent not his Son into the world to condemn the world, but that the world through him might be saved;" "For I came not to judge the world, but to save the world." Paul realized fully the mission of Jesus, for he says: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." He was to save sinners from their sins, for in the announcement of the angel it was said, "Thou shalt call his name Jesus; for he shall save his people from their sins." Jesus' work as savior was prompted by love.

To be lost in sin is a thousand times worse than any earthly loss, and its consequences are a thousand-fold greater than any other can be. Our condition would be the most terrible imaginable were it not for the kindly office of a divine Savior. We do well to remember that it is a personal matter. Christ came to save a lost world; but that world is made up of individuals. The world is sinful, but it is because individuals are sinners. It is only when each of us, viewing our condition in its true light, has to say, "I am a sinner," that we fully realize what it is to be lost. On the other hand, it is only when each can say "Jesus is my Savior" that we realize fully the blessed result which arises from his coming into the world to save the lost.

It is not pleasant to us to think that we are lost; that we are in danger of forever losing our souls; but it is better to think and know the truth than to be in error and suffer accordingly. Nor shall we have trouble if we will avail ourselves of the provision for the lost stated in our text. Realizing our true condition, then seeking the relief offered, we shall no longer suffer because we have no hope. The thick pall of darkness which overhung the earth was dispelled when Christ came bringing the light of life.

Were we lost in some forest, without any hope of escape, how gladly would we follow any one who should come to us promising deliverance. How thankful would we be for such unexpected rescue. It would require faith for us to believe that our proffered deliverer would lead us safely from our perilous condition, but we should have faith with little questioning. Could we know something of the life of our would-be rescuer—that he had rescued many others; that he was renowned for his kindness of heart—we should the more confidently trust ourselves to his guidance.

It requires faith for us to commit ourselves to Christ; but the faith required is as reasonable as in the case just supposed. We know something of Christ's life and character as they are portrayed in the Bible, and no single sentence more forcibly describes him than this: "He went about doing good." He can either save us or he can not. He says he will save all that will

come unto him. From what we learn of his character from the only source of information we have he is not false to his word. He can not be an impostor, for no impostor could leave behind such a record as Christ has left. He must be true; and hence his words of promise to those believing upon him, of threatening to those who do not believe upon him, must be true. It is certain that we can not save ourselves; and Jesus has come to do what we have not power to do. Knowing, then, that we are sinners, that we are lost, how gladly ought we to accept him who came to save the lost. Why should we not have faith in him whose whole life is such as to cause us to believe that he is all he claims to be? That he came down from heaven for such a work as this should win our admiration, our love; and we ought to prove him, and learn for ourselves that he is able to save to the uttermost all that will come unto God by him. If we are out of Christ we can not test his power to save. It would be the height of folly for one who was sick to say the medicine prescribed by the physician will not help him when he is utterly ignorant of the remedy. He can say this truthfully only after he has thoroughly tested it. So is it with Christ as a savior. No one is prepared to dispute the statement of the text until he seeks with earnest and true heart to be saved by him who came to seek and to save the lost.

The excellency or worthlessness of anything is found out by testing it. We may receive the testimony from others, of their experience, until our intellect is convinced of the truthfulness of their testimony; but it is not until we have tried for ourselves that we shall have certain knowledge. We can receive testimony from only one class—the class that has proved the Son of man as a savior. Those who never have proved him have no experience to relate. True, they may say much about the subject, or against it, but they speak not from knowledge. The testimony of millions of that class does not weigh the ten-thousandth part of a grain. If I were unacquainted with the value of the magnetic telegraph and were desirous of ascertaining whether or not it was of use I should not go to some one in like ignorance with myself but to one who knew all about it. So if we wish to

know whether or not Christ saves men we must go to those who have proved him, or, which is far better, try him for ourselves; for,

3. THE SON OF MAN SAVES MEN NOW.

He came not on a mission that was to last only a few years, during his ministry upon earth, but his work was a permanent one. He taught that men must believe on him if they would be saved. His disciples taught the same, and this is the teaching of his church to-day. Though he is not here in person to teach us the way of salvation, yet the Holy Spirit, through the varied agencies of the church, is moving men to accept the "Son of man" as their Savior.

Ofttimes the Spirit seems to work directly upon the heart without any apparent human agency; the providences of God often awaken the soul to its lost condition; but whatever it is that calls the soul to be saved, it is all because eighteen hundred years ago the Son of man came to seek and to save that which was lost. Had he not come we must have still been lost; for "there is no other name under heaven given among men whereby we must be saved."

Those desiring everlasting life should heed the words of Jesus: "He that believeth on me hath everlasting life." The only restriction placed by Christ and his apostles was that we should believe on the "Son of man," who is able and willing to save. To Nicodemus he said: "Whosoever believeth on him (Christ) should not perish, but have everlasting life."

The coming of the "Son of man" to seek and save the lost will not of itself save us. We must accept him as our Savior, do his commandments, and live the life of faith if we would be saved. Failing to do this we should still be lost. The human family is divided into only two classes—the saved and the lost. We need not be in doubt as to which class contains us. If we have not believed on the Son of man with an earnest, active, living faith we are not among the saved. The Son of man is ready to save us, but it is for us to say whether his mission shall avail with us. The offer of salvation is free, and none need be lost except he refuse the offered mercy. If we are saved, it will

be through the Son of man, who came to save the lost. If you are saved, rejoice that infinite love provided this way of redemption for lost man. Never forget the debt you owe to him who saves us by his own precious blood.

Oh, that every lost son and daughter of Adam would hear the sweet gospel invitation given by the Son of man and would come unto him and be saved! How tenderly and lovingly the Savior pleads to-day with the lost to come and find the joy of this great salvation!

I close with a single stanza and the chorus of the hymn of the lamented Bliss which so graphically pictures the tenderness of the Savior as he seeks to save the lost:

“ Tenderly the Shepherd,
O'er the mountains cold,
Goes to bring his lost one
Back to the fold.
Seeking to save,
Seeking to save;
Lost one, 't is Jesus,
Seeking to save.”

REV. S. S. NEWHOUSE.

The author of the accompanying sermon was born in Columbiana county, Ohio, February 15, 1842, and was brought up on a farm in the same county until about seventeen years of age. From early youth he was strongly impressed with the thought of the ministry as a life-work, and as years increased this impression steadily grew into the conviction: "Woe is me if I preach not the gospel." At the age of sixteen he publicly professed faith in Christ and united with the Christian Church at Church Hill—the church of his parents—under the ministry of Rev. S. S. McKown, by whom he was also baptized.

Soon after this beginning of a public Christian life, under a deep consciousness of the sacred and responsible office of the "embassadors for Christ" and the qualifications essential to their success, there came a feeling of utter insufficiency and shrinking back from the thought of preaching. For a time prayer was offered that the conviction of duty in this direction might be removed, but this only served to render more pungent the conviction itself. Peace of mind and a quiet conscience were only gained when a full consent was given to *try* and *trust*.

From the spring of 1860 until the summer of 1865—the date of leaving the theological school at Meadville, Pennsylvania—the time was chiefly spent in special preparation for efficiency in his "holy calling."

In the autumn of 1865, through the kind offices of Rev. E. W. Humphreys, he was brought to the pastorate which he still holds in the Southern Ohio Christian Conference. In the sixteen years of his ministry in this his first settlement he has enjoyed continual prosperity, and hundreds have been brought to Christ and added to the church. The pastorate is strong, the congregations large, and there still exists a mutual attachment between the pastor and his people.

Though faithfully employing his time and efforts to the work of the ministry and the permanent establishment of his pastorate he has not been indifferent to the public good, having engaged earnestly and actively in the temperance and Sunday-school work at home and abroad--serving as president of the county "temperance alliance"--which did a good work for years--the county "Sunday-school union," and a member and clerk of the Board of Education of Felicity, Ohio.

FAITH AND TRUTH.*

BY REV. S. S. NEWHOUSE.

“And ye shall know the truth, and the truth shall make you free.”—JOHN 8: 32.

Self-deception is a common calamity of mankind. Always and everywhere we may find men esteeming themselves to be wiser and better than they really are. And this is the most invincible obstacle encountered by the reformer in any department of human life—as it has always been the chief barrier to a successful ministry of God’s word. It was this impregnable front presented by the Jews that defeated the Savior’s effort to bring them, as a people, into his kingdom. “He came unto his own, and his own received him not. But as many as received him, to them gave he the power to become the sons of God.”

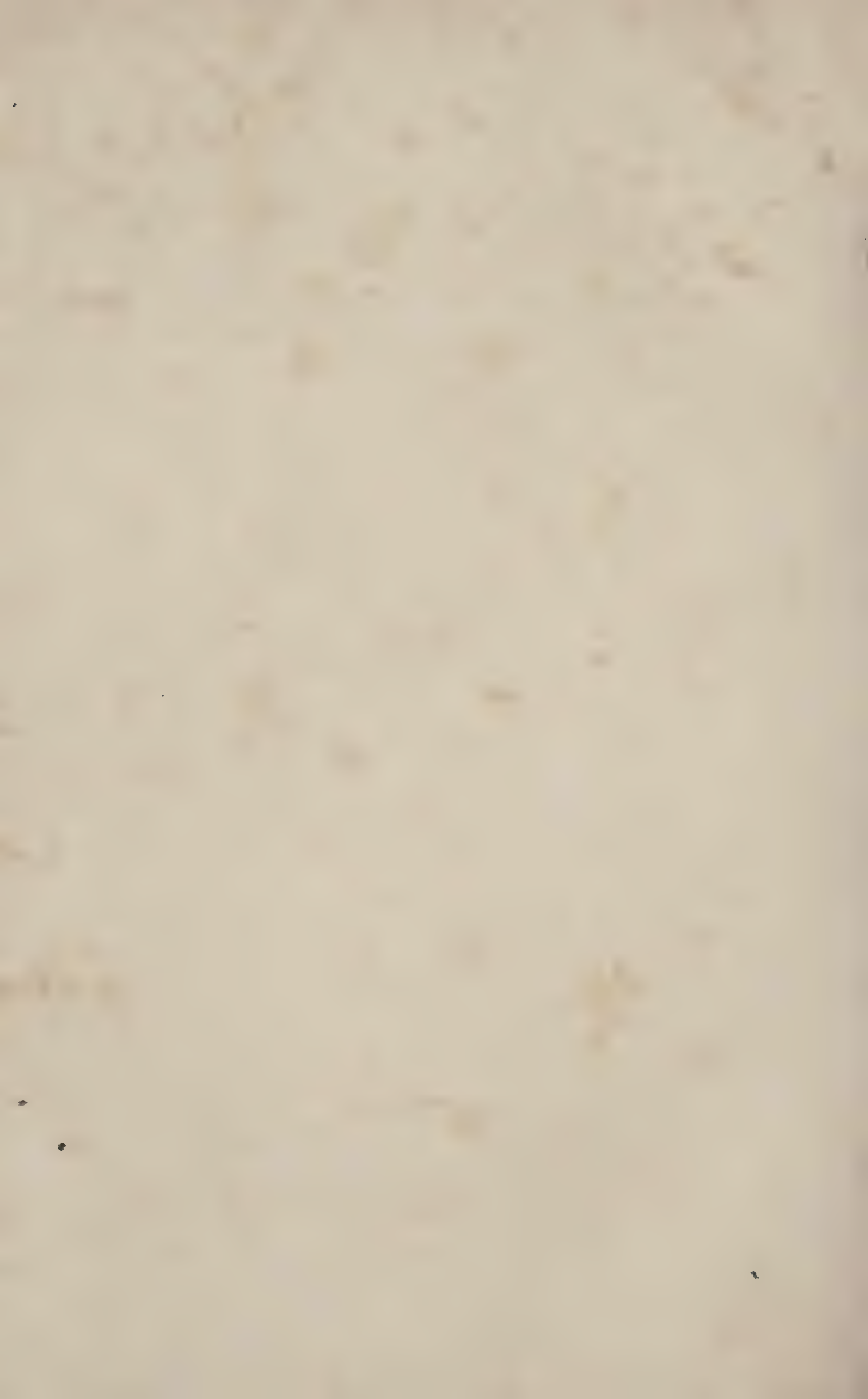
It was during the delivery of one of his most persuasive and convincing discourses, predicting his own death at the hands of the Jews, that it is said, “Many” of them “believed on him.” To these believing ones he said, “If ye continue in my word then are ye my disciples, indeed; and ye shall know the truth, and the truth shall make you free.” He would thus broaden their vision as to themselves, and exalt their conception of his religion, by telling them that their present condition, even as believers, was one of bondage when compared with their future estate, if they would but abide in the faith they had gained in him, and “continue” to learn and obey “the truth” which he was teaching. They would be learners, indeed; and the greater truth which would dawn upon their minds and hearts would liberate them and make them free as they had never experienced freedom—being Jews.

*This discourse was delivered before the American Christian Convention, at Franklin, Ohio, October 2, 1878.



KREBS LITHO CO CINCINNATI

L. S. Newhouse



The essential idea of a state of bondage is restraint from doing right, from living out one's real and truest nature. Men are not slaves because they can not live like birds in the air or the fishes in the sea; they were made neither to be angels nor dragons while they are men. But they are veritable slaves when their natures are restrained, when they can not do what they ought to do, and what they were made to do by the Creator.

Civil bondage is that restraint placed upon human beings which robs them of their inalienable rights as members of the commonwealth and society. Freedom is the displacement of this restraint. Mental and spiritual bondage differ from this only in that the masters are error and sin instead of a fellow-being. These stand over men as with an iron goad, and impel them to a service at once in violation of their real natures and their highest good. To all such fettered souls Jesus proclaims the hope, nay, the blessed assurance of emancipation, full and absolute, by the mighty arm of truth, conditional only upon persevering discipleship. "If ye continue in my word," then shall ye be made "free." "If the Son, therefore, shall make you free, ye shall be free indeed."

This language must be understood as setting forth, in a vivid light, the contrast between a Christian life in its incipency on the one hand, and in its fullness, its ideal estate on the other. These Jews were unquestionably accepted of Jesus as true and faithful believers, though they were low down in the scale of discipleship, and still in the bondage of error. He teaches them the sad fact of their bondage to error, and at the same time raises their minds to the sublime estate of ideal citizenship in his kingdom. "If ye continue" then freedom will be your inheritance. They were accepted for their simple faith in Jesus, not for their freedom from all error—for their purity of heart, and not for their purity of intellect. Their hearts were penitent and trusting, while their minds were shrouded in the gloom of error and superstition.

Two elements, therefore, of a full and complete Christian life appear in the text, namely, faith and truth. The one is implied, the other expressed. The one absolutely essential to discipleship

in any sense of the word, a prerequisite, indeed, to a successful approach to Jesus as the Savior of men. The other, as equally requisite to a fullness of Christian life, that which constitutes in its union with the first an ideal Christian state. The value of the first of these elements—simple faith—is strongly emphasized in the Scriptures. Jesus is found constantly saying to trusting and penitent souls, “Thy faith hath saved thee;” “thy faith hath made thee whole;” “according to your faith be it unto you.” In whomsoever he found this element, pure and simple, and exercised toward himself as the Messiah, he recognized a disciple, though weak and low down in the ascending scale of discipleship. In the epistles, no less than in the gospels, the value of this element is set forth in a clear light. It is declared to be “the substance of things hoped for, the evidence of things not seen.” “Without faith it is impossible to please God,” “for whatsoever is not of faith is sin.”

In the writings of St. Paul, the apostolic theologian, all the controversies which had arisen between the Jewish and gentile converts over “circumcision,” “meats,” and “days,” are resolved into a sublime harmony by the discovery of this common element of simple faith toward God. By him circumcision and uncircumcision are regarded as alike valueless and good, according to the faith of the soul; true circumcision being “that of the heart, in the Spirit, and not in the letter;” its value consisting in a true purpose of heart to do the will of God, and which purpose of heart might as likely lead to the non observance of rite as to its observance. Very far is this inspired writer from teaching that the evidence of a Christian life is to be found in the rigid observance of certain rites and ordinances. All these may exist as a “form of godliness,” without any “power” to purify the soul. In regard to these things the rule of inspired authority is, “Let every man be fully persuaded in his own mind.” “He that eateth, eateth to the Lord, for he giveth God thanks, and he that eateth not, to the Lord he eateth not, and giveth God thanks” “Let not him that eateth despise him that eateth not; and let not him who eateth not judge him who eateth, for God hath received him.” Here we have solved the important prob-

lem, How shall Christians peacefully worship God together who differ widely as to their opinions and practices? The simple element of faith, expressed in the unity of purpose to do the supposed will of God, makes them, in fact and spirit, a brotherhood; and against this oneness of heart-faith all intellectual differences weigh as nothing.

A great truth which the Christian world seems slow to recognize is, that a sincere soul, "full of faith," and walking in the best light of which it can avail itself, is never rejected of God, and will ultimately rise up into the glory of angels and of just men made perfect. "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted of him."

Though widely remote from each other in knowledge, and social, and civil relations, all truly pious souls, of every age and every clime, meet and enter heaven together upon this common ground of divine sanction and approbation: Parity of reasoning carries one to the conclusion that the valuable element in any life, that which entitles it to the divine mercy and approbation, is a simple faith expressed in an effort to do the will of God. This is the common ground on which human souls stand justified in the divine presence. Piety is not confined to an enlightened soul or an enlightened age. The soul may march in the path to heaven, and in heaven's light, while the mind is enveloped in the midnight darkness of error. Myriads of souls have thronged the "strait gate" and the "narrow way" from dark ages in which the light of the Son of God but dimly shone, and from the darker regions of paganism where its true rays have never penetrated. Not that a partial or complete ignorance of Christianity implies the absence of free moral agency and responsibility. Christianity does not create the free agency of man or make him a responsible being, though it enlarges and intensifies these existing conditions of human life. These souls from darker ages and darker regions than our own have gone to heaven by virtue of the same faith that will save our souls; not

indeed the "Christian faith," technically speaking, but that faith which purifies the heart and renders it sinless before God.

A human being zealously treading a path of error, in which he is placed by no volition of his own but by birth and education, and exercising fidelity toward God, presents a grand character in the sight of heaven and of earth. This fact alone can reconcile the seeming incongruity presented to our minds when we survey the religious world, full of clashing and warring religions, and sects of the same religion, whose doctrines and practices are often diametrically opposed to each other. Amid this endless diversity there is a common element of unity—a faith of soul—that would reach up and take hold of a Father's hand and be led by him. Out of all these sects and religions heaven has been populated by human souls made one, not by their intellectual agreements but by their heart-relation to God. As the faith of Abraham was counted righteousness so the faith of these souls was valued, not for what it was in fact, but for what it would be—its spirit and motive.

That narrowness, intolerance, and bigotry in the church of Christ which has led to the persecution and massacre of large multitudes of the truest and noblest souls that have graced the earth, came not of the spirit of Christ, nor from his religion, but was the blighting result of the union of Christianity and politics, the church and state, in the succeeding ages to the Christian era. It was the outgrowth of ignorance, inflamed with human passion and prejudice.

Soon after its publication to the world the gospel of Christ passed from the hands of its chosen and inspired advocates and defenders into the hands of kings and popes, all of whom were rendered cruel and despotic by a spirit of political rivalry and jealousy. The church and state being one all elements of disturbance in the one or the other must be carried for adjustment to these rival and uncharitable "lords over God's heritage." Should one dare to avow faith in some new theory or truth of revelation, philosophy, or science, he was at once stigmatized heretic, and must be silenced, put to death, or banished, lest a party be formed to follow him and he become a sharer in the popular homage.

Such, we believe, was chiefly the origin of that heresy-hunting spirit which so conspicuously marks ancient church history.

Let us imagine Galileo, with his new theory of astronomy, brought into the presence of Paul, the great expounder of Christian ethics, his accusers pleading the falsity of his theory and the disastrous results that must follow its promulgation. What, think you, would have been the verdict rendered by this judge in his case? Put him to death? Certainly not. Banish him? Not likely. We have all warrant for the conclusion that his accusers would have been put to shame for their uncharity and intolerance toward one who was equally as pious and scrupulous as they were themselves. Doubtless he would have reasoned as he did with the contending parties in the church both at Rome and Corinth. "If this man honestly believes his theory of the earth's revolution around the sun, and gives God thanks, and you as honestly believe that he is in error, and that the reverse of this is true, I see no difference in the moral complexion—the essential quality—of your lives. Both are actuated by the same motive and animated by the same spirit." "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." "Give none offense, neither to the Jews, nor to the gentiles, nor to the church of God." "Destroy not him with thy meat for whom Christ died."

But Galileo, like thousands of others who have been forced to surrender their truest convictions or their lives, lived in a time when Christianity was felt in the world as a political power more than as a spirit of compassion and mercy among men. The all-important thing was that men should be submissive and passive in the hands of the potentates of the church and state, not that they should "search the Scriptures" or "be fully persuaded in their own minds." Honest convictions counted nothing against the iron-like decrees and power of these self-constituted vicegerents over the Lord's kingdom.

But this age is past, and we are fast being carried on to an age when the individuality of man will be unfettered and have free scope for the exercise of faith and duty. Already the great fact is well appreciated that sincerity, as an element of Christian

character, is of greater value and weighs more in the divine esteem than a blind, unintelligible faith which submits to the leading of a fallible priest or pope.

Unity and harmony are indeed essential lineaments of the church of Christ, but they are not to be secured by the sacrifice of individual sincerity and private judgment. These features of the church are not to be looked for in its outer life but in its inner spirit—in that oneness of soul-faith which seeks to perform the same sovereign will. The church of Christ is but one body of believers, notwithstanding the arbitrary distinctions and divisions instituted by those of his followers whose zeal has been greater than their love and knowledge; and there is no power or authority vested in human beings by which this oneness can really be broken up. And this body, and every member of it, is vitalized by one and the self-same Spirit, which is the only divinely-given bond of unity.

To realize this existing spiritual fact we need but turn our eyes from the “letter that killeth” to the “Spirit that giveth life.” As Elisha prayed that a “double portion” of the spirit of the ascending prophet might be upon him, so the church needs to pray that a double portion of the spirit of the ascended Lord may rest upon it, that this unity may appear and be more binding.

Beneath the multiplicity of creeds, the war of ideas, and the clatter of words there is in the church a common spirit of faith, emphasized in the words, “To the Lord he did it” and “to the Lord he did it not.” With all the arrogance of men and of sects the church is still subsisting largely upon partial truths and many errors. If nothing but a knowledge of the absolute truth could save the soul, who could hope to be saved? What a mercy that it is not so, but that, while in search for the absolute and unadulterated truth, men are permitted to get good out of the little truth which they possess, and even out of their errors. He who lives in the shadows of uncertainty, half doubting and half believing, and he who walks by the assurance of perfect faith, if they are equally sincere in the performance of the divine will as best understood, will enter heaven by the same

door. He who has worshiped God as a being of wrath and vindictiveness and he who has worshiped a God of love—a Father—will stand justified together if both have worshiped in sincerity and faith.

They who have lived in the world as religious antipodes, battling for doctrines and practices as vital and essential, though as opposite as the poles of the earth, if in sincerity and faith they have fought, will receive the same welcome: “Come, ye blessed of my Father.” In every case it will be the spirit of faith within, and not the quality or quantity of truth possessed, that will insure the divine approbation. No quantity of truth, if faith be wanting, can raise a soul to heaven; and no quantity of error, if entertained in true faith, can sink it to hell. Every soul, by its faith or its absence of faith, must rise or sink in the righteous judgment of God.

But the ideal state of a Christian life is to be found higher up than this which we have described—in the union of faith and truth.

Vital, active faith may lift the soul to Jesus and lead to its absolute freedom from the guilt of sin; but faith, enlightened by the truth as it is in Jesus, will both free the soul from sin and the mind from error.

Jesus, the incarnated “Word” of God, is, indeed, the only Savior of mankind. “Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.” But “the truth” is his right arm of deliverance from the bondage of error. There is something better than simple faith in Jesus, namely, enlightened faith in Jesus—a faith that grows in the atmosphere of his eternal truth. There is something better than a good purpose of heart, namely, such a purpose of heart guided by the truth, and thus set free from error.

It is a valuable thing that a man be good, though he be a slave; but it is a much more valuable thing that he be good and at the same time a free man.

Though heaven is doubtless largely populated with souls from regions unblessed by Christianity and from unenlightened ages of

the Christian era, the ideal state of things is to be found in human beings going thither from an age of truth and enlightenment. Simple faith may be so valuable as to compensate for much error, but faith and truth combined can alone give to the soul a character of absolute excellence. This is the character anticipated by the Savior in the thought of the text—a character gravitating around the absolute truth and made free from both sin and error.

To be a follower of Abraham was indeed a great thing; and if these carping, caviling Pharisees who resented the words of the Savior with the insolent intrusion, “We be Abraham’s seed, and were never in bondage to any man,” had really been the faithful representatives of this “father of the faithful” Jesus would doubtless have called them blessed. But Abraham did not represent the ideal manhood, or age, of the world. Wonderful progress had been made since his day, and still more wonderful progress remained to be made under the benign influence of Him who “spake as never man spake.” A greater than Abraham, or even than Solomon, had come to teach the world, and the least of his disciples would be wiser than they. Abraham, with all his faith, was not that free soul that he would have been had he received the fullness of redemption offered by the Son of God. “If the Son shall make you free, ye shall be free indeed.”

The bondage of ignorance and error has been the calamity of the world through all ages—the prime source of cruelty, persecution, and bloodshed.

“Man’s inhumanity to man
Makes countless millions mourn.”

And back of this inhumanity, as its prime source and inspiration, there has existed dark error and ignorance of absolute truth. Cold-blooded and deliberate crime has been committed, but not so much from this source has the “inhumanity of man” been felt as from a genuine zeal for the right, misguided and incited by error. Like one walking in midnight darkness and all the while feeling assured that he is in the right path—though in

fact in a wrong one—great and good men have enacted crimes in the name of justice and truth and spilled the blood of the innocent and virtuous as though it were the blood of vile and bad men. Theirs was “a zeal for God, but not according to knowledge.” It was the zeal of Saul of Tarsus, “breathing out threatenings and slaughter against the disciples of the Lord,” yet verily believing that “God’s service” was thus rendered.

Such was the darkness that brooded over the soul of that Hindoo mother when, years before her conversion to Christianity and her enlightenment by the truth of Christ, from her religious zeal, she cast her child into the river Ganges; but when once the truth of Christ had flooded her soul with the light of heaven and she was free from the bondage of error how gladly would she have surrendered her own life to have restored that of her child. But this Hindoo mother furnishes only a miniature picture of a world of crime and inhumanity enacted in the name of justice and religion. Malice aforethought and inbred sin have done enough toward filling the earth with wailings and sorrow; but, oh! ignorance, fired with human passion, has done more to swell the mighty chorus of human woe. Ignorance it was that incited the cry of the populace, “Crucify him! crucify him!” when Jesus was in the judgment-hall; and this same ignorance, down through the ages that followed, burned and beheaded the martyrs of the Christian faith.

Ignorance of the truth lies at the foundation of all kinds of sufferings and sorrow, and the Infinite only knows how much is alone due to this cause. And as the mind contemplates this dark picture of past religious life, what so relieves us of a fear of “the judgment to come” as the echo of that divine petition, “Father, forgive them, for they know not what they do?”

The earth, at midnight, is an object of little interest to those who look for its scenes of beauty or its facts of science. These all lie unrevealed until the sun appears and lights up the whole scene with its effulgence. So the religious world lies in moral darkness until the truth reflected by the “Sun of Righteousness” shines upon it and reveals to the soul its divine beauty and its eternal verities. And as man depends upon the physical light

of the sun for his knowledge of the material universe, the soul depends upon Jesus, "the light of the world," morally, for its knowledge of religious truth and spiritual things. "Ye shall *know* the truth," said Jesus to the believing Jews.

The term knowledge, as used in human speech, is a relative term, and may be used of any measure or degree of information one may possess. But the term, in its deeper significance and as used by the Savior in the text, implies the idea of *realization*. "Ye shall *realize* the truth," he says to these Jews; and this realization will carry you from a state of slavery, as it were, to a state of freedom; from the bondage of error to the liberty of truth. Between the mere information of a truth or fact and a realization of it there is a wide difference. For instance, all men have some information concerning the science of astronomy; but how faint and imperfect—almost as nothing—is this common knowledge in comparison with that realization of this science which comes to the student of the skies and the immensity of space! All men, with the naked eye, perceive something of the beauty of the snow-flake; but he who examines it through the microscope realizes a world of crystal beauty unperceived by others. Such is pre-eminently the case with the Christian religion and the blessed experience of a true disciple of Jesus. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he *know* (realize) them, because they are spiritually discerned." This spiritual discernment is the result of a growth of life under the inspiration of the Holy Spirit in the heart and divine truth in the mind; it is the Christ within us, freeing from sin and error and filling the soul with the hope of glory.

Could the truth as it is in Jesus be realized by a human being as the snow-flake is realized under the microscope and as Jesus himself realized it, what a freedom would dawn upon that soul, filling it with light and joy inexpressible! Such knowledge would be *power*, indeed, sundering the fetters that bind the soul down to earth and lifting it above all sin and ignorance and giving it a character of sublime virtue and excellence. Of such knowledge Shakespeare speaks when he says:

“ Ignorance is the curse of God :

Knowledge, the wing wherewith we fly to heaven.”

From this common heritage of bondage, in all its forms and manifestations, truth is the grand liberator. “The truth shall make you free.” “And if the Son shall make you free, ye shall be free, indeed.” We know of no other end for which truth exists. This alone is its divine mission. Truth is the star of hope to the slave of every description, physical, mental, and moral. Truth is the mighty bolt of God sent forth to shiver the manacles that enslave human beings. It is the voice of emancipation wherever is heard and obeyed its true utterance. It is the eternal foe of all the powers of darkness that entrammel the bodies, the minds, and the souls of men; and as the liberator of mankind from any of these powers, it has accomplished more than all the armies of the world in physical contest. Noiselessly it may have been, though powerfully, it has moved along the line of its march like the morning light, obliterating the darkness of sin and ignorance and flooding the world with the light of heaven. And this glorious mission of truth shall not be fulfilled until the human race is “free indeed,” free from sin and free from that inhumanity and uncharity which have forged the fetters and placed in bondage therewith God’s truest and noblest servants in the past ages.

In the universal search for truth men may seem at times to crush it out, to hush its voice amid the din of battle between conflicting theories and speculative opinions; but God in his own time will raise it up and give it utterance. As in chemistry it is demonstrated that nothing can be really lost, so indeed, “Truth crushed to earth will rise again.” Some time, under some divine providence, or under the light of truth itself, it will spring up and shed its light on the path and soul of man. Not to believe this, one must doubt the sovereign and immutable will of almighty God, for he has decreed that it shall fail not until its divine mission is fulfilled. “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth

forth out of my mouth," saith the Lord. "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." All truth is of God, is eternal and immutable, and is sent forth as the "word of his mouth" on an errand of mercy and helpfulness toward man, and can not ultimately fail in its mission. Truth has nothing to fear, whether of science or religion, from the untruth of the world. Sooner or later it must and will outshine all error, as the greater brilliancy of the sun obscures the stars by day; so shines the truth as it is in Jesus, as he lived it and taught it, and as he exerts it in the salvation of men. In a word, his religion is the sublime center of all truth, the goal toward which the universe of truths will steadily travel, and "at whose kingly feet they will cast their crowns." Whatever truths may come to light in the realm of science or philosophy, or in any other field of investigation, in all time to come, will be found to move around this center as the planets gravitate around the sun. All the world's history must continually develop itself in harmony with the truth of Jesus, yea, in harmony with Jesus himself, who was God's eternal "Word made flesh," "that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

Observe, in conclusion, in the light of this reasoning, how manifest and simple the mission of God's prophets and the church. It is not that they should undertake the liberation of men from their bondage to sin and error by any human device or agency. All such efforts must prove not only fruitless of any permanent good, but injurious in the extreme to the cause of Christ and his truth. And may it not be that the ministry in the past has employed far too much such human instrumentalities that it has not been crowned with more brilliant success in planting the banner of Jesus in heathen lands and raising men everywhere to the blessed estate of freemen in Christ Jesus? May it not have aimed too much to present to the world a creed, a correct system of theology, rather than the necessity of faith in the incarnate "Word" and the saving truths of the plain gospel of God's love? This alone is the lofty mission of God's prophets

in the work of human redemption. They can not raise men to the "liberty of the sons of God" by any power within themselves, nor can they teach them any process of self-cure or self-help; but they can bring them to "the Lamb of God, which taketh away the sin of the world," and to the "Word made flesh," and here they shall be made "free indeed." They are to convey to them the "proclamation of emancipation" from the "King of kings and Lord of lords," and bring it to bear with all its divine power and authority upon their enslaved souls and intellects, and thus liberate them from the bondage of sin and error. This, and this only, are they sent to do—to "preach the gospel," to "preach the word," to "do the work of an evangelist," and to "make full proof of the ministry."

REV. WILLIAM H. ORR.

BY REV. JOHN T. PHILLIPS.

Rev. William H. Orr is a native of Clermont county, Ohio, where he was born April 27, 1844. His grandfather emigrated from Ireland, served in the war of 1812, and was in the "Hull surrender." His father, A. N. C. Orr, was born in Butler county, Ohio, and was married with Elizabeth Hair, September 12, 1839. The subject of this sketch was the second of five children—four sons and one daughter. The first fifteen years of his life were spent upon the farm with his father, where he worked in the summer and attended school in the winter. After this age he began doing for himself, working five or six months in the year and attending school the rest of the time until the year 1861. He responded to the call to arms in his eighteenth year, and enlisted in Company E, Forty-seventh Regiment Ohio Volunteer Infantry. While a soldier he was engaged in thirty-three battles, of which the most noted were Vicksburg, Mission Ridge, Kenesaw, Atlanta, and Fort McAlister. He received a furlough home for meritorious conduct at Vicksburg; also at Atlanta and McAlister.

Having served his country four years and three months he returned home and entered the school-room, where he remained as student or teacher for more than four years. He married Miss Rebecca A. Tedrick, October 1, 1867, by whom he is the father of three children.

Elder Orr was converted under the labors of William Pangburn, in June, 1867; was baptized by E. N. Vermillion, November 8, 1867; joined the Southern Ohio Christian Conference in October, 1868, and was ordained at Dallas in October, 1871—Dr. N. Summerbell, M. Gardner, and E. W. Humphreys committee. He immediately took charge of three churches—Dallas,



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W. H. Orr



Fairview, and Centerville—and has not been without work since. In the spring of 1876 he located in Philo, Illinois, taking charge of the Olive Church. Brother Orr did good work for the Olive Church. He has since been pastor for two years at Farmer City, Illinois, where he has met with good success. He is now (1881) settled as pastor at Eaton, Ohio, and doing well.

Brother Orr is below medium height, weighing about one hundred and thirty pounds. As a speaker he is eloquent and logical. He is a good sermonizer, with magnetic attraction. His voice is smooth and his delivery good. He has also a precious gift in song. He is a young man of great promise, and, God sparing his life, will make a man of great usefulness in the Christian Church.

THE FIGHT OF FAITH.

BY REV. W. H. ORR.

"Fight the good fight of faith."—I. TIMOTHY 6: 12.

Everything valuable survives by fighting opposing influences. In every clime some leading nucleus of vegetation has been successful in this struggle for existence. The predominating plants are those that survive the conditions of soil, the change of climate, and the exposure to accident. We have the pine forest and the hard-wood forest. On the broad and beautiful prairie are gaudy flowers and luxuriant grass that have withstood the pinching frosts and piercing winds of centuries. In this struggle for life the strong may overcome the weak. The shadow of the great oak will kill all other forms of life about it. Under the skillful hand of man the dense forests that stood immovable for ages have been supplanted with teeming fields of grain and orchards of golden fruit. Few of the birds and animals that increase rapidly die with old age. They become a prey for stronger birds and animals, or food for man, or victims to accident and exposure. The same conflict appears in human life. Only a few of the strongest reach a ripe old age. More than one half die in childhood. The many physicians, patent medicines, water-cures, and retreats for the sick and unfortunate of our race show the severity of this struggle for life. And the fast-growing cities of the dead tell of certain defeat.

The intellectual worker finds a long and severe fight for excellency in knowledge. The way of culture is the way of work. Our school-days must be followed with earnest, intelligent, faithful, and unceasing toil. The burden of Dr. Johnson's birthday prayer—for more than fifty years--was to be delivered from idleness and intellectual sloth. To fight for an excellent life in Christianity is finding the same conflict in an austere form. All victories achieved over self and vicious influences are by the

power of faith. The religious life has a serious look when we feel ourselves borne down or carried captive by some vicious force. Why do we struggle to maintain the right and fall into the wrong without effort? We have grown up with the fact and cease to wonder at it. In this important battle for the soul's supremacy the language of the apostle seems opportune: "Withdraw thyself from men of corrupt mind, destitute of the truth." "For the love of money they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness." (I. Timothy 6: 10, 11.) This demands as strong human effort as if it was all that was in the field. We can make no just estimate between the relative value of divine grace and human effort, as united elements in a well-balanced Christian life. It is safe to give the text its strongest meaning. The more dangerous tendency is to belittle human effort and give the work of salvation into the hands of the Divine. It is so much easier than self denial or daily victories. Many, seemingly, enter the Christian life expecting to give the entire work into the hands of Jesus. They might well say,

"My willing soul would stay
In such a frame as this;
And sit and sing herself away
To everlasting bliss."

They expect a beautiful life without meeting old aggrivances, and when brought face to face with stubborn facts become discouraged and give up the struggle. This idea of Christian warfare is not so pleasing as that of letting Christ fight our battles, but to me far more important. The dark cloud of modern skepticism threatens to fill our land with doubt, and thus become a great hinderance to evangelic work, but not so much as the many defective Christian lives and characters. The infidel's best argument would go down in the presence of a life of incorruptible honesty, of disinterested love, and the sacrificing benevolence of holiness like an iceberg under a tropical sun. No wonder that Paul encouraged his young friend to be active and self-denying. He knew how strong were the foes of virtue

within and around man after beginning a religious life. A sense of duty is the only strong weapon to use upon the evil tendencies and dark desires of the human heart.

A life having for its highest purpose the mastery of all its powers to serve God is a life of faith. Conversion is the first successful step. There can be no permanent reconstruction without a change of heart. Not a creation, but a regeneration—a restoring of the spiritual man so long borne down by the man of flesh. The broken-down defense of virtue can not be rebuilt by a single act in life. We can not lay off a habit as we do a garment. Virtuous habits can only be restored by much prayer and a diligent exercise in godliness. There is “first the blade, then the ear; after that the full corn in the ear.” (Mark 4: 28.)

In this fight of faith there must be first a fight with self. When a man declares a belief in something better than his past life he at once makes a declaration of war against himself, and the great struggle will be to employ all his powers in the pursuit of the higher ends of godliness. We meet men in every-day life who are slaves to a bad habit or base passion. They can not command their powers, nor get the consent of their will to a square fight for deliverance. To be tempted, or occasionally have an old habit to wake up, is no sign that we are not converted, but it is a sign that we have something to do after conversion to keep ourselves in the footsteps of Jesus. It reveals the necessity of a process of education in spiritual things to bring our lives where they will tally with our profession. We are born of God, but a well-developed Christian character is not the result of an hour's blissful experience; nor does the study and ardent devotion to some pet formula or creed produce a change of heart. Faith deals with individuals instead of some great theory or system of philosophy. It stands for life inspired by a person, and not for a life wedded to some certain form of Christian thought; hence, devotion to a form of theology, or of ecclesiasticism, or to an organization can never form a part of that fight which leads man along towards salvation. We can not expect a liberal faith to spring up from a study of Presbyterian-

ism or Methodism, or from the formula of any sect. A defective Christian life often comes from planting our faith in too thin soil. In erecting this divine character men want to accept Christ as the child accepts its mother. They must be nourished from the unadulterated milk of the word.

The change that takes place in conversion depends very much upon what kind of a life the man has lived. Some have a terrible struggle to bring themselves in submission to God, but when they do divine light will flood the soul. Others grow up into a Christian life with little difficulty. They can not tell just when they were converted, but have abundant evidence of their acceptance with God. There are others whose surroundings have been very bad. They grew up with but little or no restraint, hence will find an enemy within to contest every inch of ground in the struggle for a holy life. They can have no estimate of the power of habit until they try to get loose from it. As a general rule strong passions, fostered by long indulgence, come slowly under the requirements of the new life. It is not a fight of man with man, but a fight of man with himself; not a wrangle over some creed or confession, but a fight of man with enemies in his own heart.

To linger in experience is to cultivate a morbid sentiment—a kind of back-and-forth movement between zeal and religious indifference, rather than steps unto heaven. A healthy, religious experience will unite all its powers in doing good and saving others. Simply cultivating our own experience is living in the past and out of sympathy with the people and work of the present. A rousing sermon, a spirited prayer, or a warm, social meeting may lift them out of their surroundings for a short time, but can do them but little permanent good. Spasmodic religion has a wonderful tendency to develop the emotions, and when settled into habit will entirely destroy Christian work. Such persons are apt to become uncharitable and sometimes loose in their morals. The Lord may love this class of society, but I do not think he has much admiration for their Christian character. A Christian character does not consist of enraptured experience, but a growth in grace and a more extensive knowledge of our

Lord Jesus Christ. Again: This great fight consists in fighting outside vicious influences. The young Christian begins the new life in the same world, surrounded mostly by the same old attractions. His constitutional qualities are the same. He has the same natural love, ambition, and duty to his family and society. He is surrounded by temptations in various forms, ready to allure him away from the new path. Old influences, excited by the cordial greeting of former associates, will kindle, without consent, a general glow in the heart. Conversion does not create a new faculty. He begins the new life in the familiar scenes of the old, and is still susceptible of being tempted by them.

Conversion enthrones the spiritual man over the man of flesh, and thus starts the convert out to realize the Christian's ideal of true greatness. He is required to shun the practices that beset men; to keep clear of the things that pierce them with sorrow, and follow after righteousness, godliness, faith, love, patience, meekness. The objects of this new life are mostly spiritual, and must be regarded by faith. To attain them he must turn from the old life and give prayer and thought to the new. He will find it a difficult task to crucify the old man. The apostle said, "I die daily." A religious experience will not shield from temptation, nor joining the church exclude the associations of the world. If there are weak points they must be guarded long and carefully. You will find that the drunkard, the licentious, the man of mean tongue, the intellectual weak man, and all others, if they fall, it will be at their point of special weakness. No one can safely challenge temptation. Nor is it safe to play with old fires. There has been a theory advanced in the past few years that to me seems dangerous. It is this: "A religion that can not save me immediately so as to put an end to all this fighting with my enemies is not worth having." It is a very beautiful idea but will not meet the stubborn facts in human life.

While a few profess to meet these high attainments the great mass of Christians find their achievements by overcoming sin in the continuous conflicts of life. The idea that sanctification can so purify our nature that nothing will remain for temptation to

challenge is expecting what you will never get. Eve, in looking upon the forbidden fruit, saw that it was beautiful—pleasing to the taste and desirable to make one wise. She was wholly fascinated with the prospect. If sober thought had broken the spell and she had turned away with a good solid “*No! God forbids it,*” she had won a great victory. There was no sin until her desires got the consent of the will. All after results find their beginning in the decision of the will. A man is not to blame for getting drunk after swallowing a pint of whisky. The blame attaches to the act of deciding to drink the liquor.

In the material world we know the character of dangerous forces and seek to lessen the chances of danger by keeping gunpowder away from fire. All the rocks and uncertain currents over which man must sail should be signaled. Each shipwrecked soul is but a buoy to tell where danger lies. We should write danger over all immoral books and papers, saloons and brothels, lusts and passions; but say to all that in the deep, clear channel of labor, and love, and truth the fragile bark of man may sail until safely anchored in the harbor of heavenly rest from the swelling surges of passion and the angry storms of sin.

The Christian must take the aggressive, maintaining his rights against “the old man” and outside vicious influences. He has been struggling to keep himself in the service of God. Unless he gains something it will soon become weary work. A Christian is a man with his nobler self enthroned through the power of Christ. And the great contest will ever be in maintaining that throne against the old tyrant that used to occupy it. It always wins to turn the enemy’s guns upon the foe. Ambition, courage, generosity, friendship, intelligence, zeal, and perseverance have won us success in our rebellion against God. Turn these upon “the old man” and they will win glorious victories for the “new.” The value of an engine is not in the amount of steam it can generate, but in its ability to control and use the same at the will and pleasure of the operator. “A man with great talents but void of discretion is like Polyphemus in the fable, strong and blind; endued with an irresistible force which, for the want of sight, is of no use to him.” The efficient men are those

who can go far enough and there stop. Life's best victories are gained when something is won. The Christian's heart, and head, and hand must be vigorously employed with some noble achievement in prospect. The proficient man in sin will find, after conversion, his most seductive enemy to be religious idleness. Men of this stamp have no correct estimate of their liabilities. Unknown dangers beset their way. The idea that it makes no difference what a man has been before conversion is a dangerous and mischievous sentiment. There must be something to build upon. Conversion does not create character. The Christian's character can only be developed by victories in the contest for a godly life. The majority of people who are converted late in life will have to contest every inch of ground to the celestial city. The fight for spiritual excellence fairly begins when faith becomes the chief force in life. Peter speaks of "exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this"—now begins the achievements—"giving all diligence add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." (II. Peter 1: 4-7.)

We are not alone in this warfare, but Jesus has wisely hidden from us the place where grace begins; hence we are admonished to "give all diligence to make our calling and election sure." There are no joys so sweet as those found in the excellency of the divine life.

Self-control, culture, purity, and the ability to enjoy and serve God make men eternally rich and happy. That man will best realize the idea of Christian perfection who keeps a spotless character alongside of a deep and joyous religious experience. Faith is a wonderful principle. It is "the substance of things hoped for, the evidence of things not seen." "This is the victory that overcometh the world, even your faith." These definitions present faith as the inspiration and great force of the Christian life. It is by this inspiration that "we look not upon

things temporal, but upon things eternal." Many can look upon the past and see their best achievements in deep afflictions, heavy crosses, and sad experiences. It was then they fully realized the experience of Paul as described by him: "For our light afflictions, which are but for a moment, work for us a far more and exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." (II. Cor. 4: 17, 18.) So it comes that faith keeps us in the pursuit of heavenly things.

Let us, then, bear life's burdens bravely and its crosses gladly, "looking unto Jesus the author and finisher of our faith." And when the evening of life shall have come we may look upon the past in triumph, and forward "to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ: . . . receiving the end of your faith, even the salvation of your souls."

REV. JOHN T. PHILLIPS.

BY REV. GEORGE W. RIPPEY.

John T. Phillips was born on the Ohio River, on board a steamboat, as his parents were moving from Russel's Mills, Bristol county, Massachusetts, to Brown county, Ohio, September 3, 1840. He was the eldest of six children. His father, Elder John Phillips, was a man of very forcible character and an eloquent and able preacher of the gospel. His mother, whose maiden name was Ruth H. Gifford, was a woman of consistent Christian character, devout, kind, and benevolent.

John T. Phillips' opportunities for education were good. At the age of thirteen years he was sent to the normal school at Lebanon, Ohio, where he remained four years. He was then sent to Antioch College, where he remained nearly four years more. He afterward spent one year in Union Christian College, Merom, Indiana.

He was converted at Bethany Church, Warren county, Ohio, December 31, 1855, under the joint labors of his father and Elder John Taylor, of New Bedford, Massachusetts, and was baptized by Thomas A. Brandon on New Year's day, 1856.

In the year 1858 he was deeply and solemnly impressed to preach the gospel, and preached his first sermon at Red Lion, Ohio.

In 1860 he removed with his parents to Sullivan county, Indiana, and on the 24th of August, 1862, he was married to Miss Mary F. Higbie, daughter of Dr. J. T. Higbie, of Sullivan, Ind.

He entered the army in 1863 and served to the close of the war in the Fifty-seventh Regiment Veteran Volunteers.

He was ordained at Cloverland, Indiana, in 1869, by Joel Thomas, A. L. Carney, Thomas Holmes, and James McKinney.

He had taught common school sixteen terms and had charge of a high school one year.

After his ordination he entered immediately into the pastoral relation, and gave his entire time to the work. From the two churches of which he had the care the first year he received one hundred dollars. Like the majority of men who have attained success in any department of life, he began at the bottom round of the ladder as pastor of two small churches and quickly and surely arose to the pastorate of some of the best churches in Indiana.

He has been president of the Western Indiana Conference for some time, and has been president of the Indiana State Conference from the time of its organization. For several years he has been a member of the Board of Trustees of Union Christian College. His great executive ability has made him a popular presiding officer, and being a natural leader he has done, and is doing, much to advance the cause of Christ in Indiana and bring about a more systematic plan of action and a better co-operation among the brotherhood. Action and industry are a part of his make-up, and the amount of work he does in reading, writing, traveling, preaching, lecturing, and pastoral visiting is almost incredible to one of less industry, physical endurance, and consecration. He travels about ten thousand miles annually, preaches, on an average, two hundred and twenty-five sermons, and lectures a dozen or more times. He manages to hold five and six protracted meetings each winter. He has received 3,300 into church fellowship and baptized 480.

He is five feet nine inches in height, compactly built, and possesses a vigorous muscular development, weighing one hundred and ninety-five pounds. His complexion is fair.

His manner of speaking is as original as it is forcible. It is an eloquence of that natural, flowing character which wins the heart as well as convinces the judgment. He does not move men so much by the terrors of Sinai as he does by discovering unto them the beauty there is in Christ and his holy religion, thereby drawing men unto the Redeemer. He is a good singer, and this completes in him the rare combination of pastor and evangelist.

THE MISSION OF THE CHURCH OF CHRIST.

BY REV. J. T. PHILLIPS.

"I, Jesus, have sent mine angel to testify unto you these things in the churches."
—REVELATION 22: 16.

Among the many laudable, commendable, and philanthropic institutions organized for the elevation of men, none can claim equality with or superiority over the divine institution—the church of the Lord Jesus Christ. What the sun is to the planetary system the church of Christ is to the moral world. Around it all other systems must revolve.

The church of Christ challenges all human institutions. It redeems and does not curse; it elevates and does not crush; it makes rich and does not bankrupt. The church of Christ proposes to do peaceably by love, unaided by force, all that huge armies can do by the power of the sword. All human institutions for good, regardless of name, stand back aghast in the hour of death, unable to bridge the chasm over the dark valley. Then it is the church of Christ comes to the rescue, and erects his banner on the other side of the grave. On it is written in letters of gold, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Christ steps into the grave, supplies the "wanting link," connects the visible with the invisible, bridges the chasm of death, and says to every believer, "Cross over on me." Oh, the precious name of Christ; how it thrills our souls with joy to know that Christ saves "over there."

"And when my task on earth is done;
When, by thy grace the victory's won,
E'en death's cold wave I will not flee,
Since Christ through Jordan leadeth me."

Nothing that men can possibly discover or invent can produce



KREBS LITHO. CO. CINCINNATI.

Very Respectfully
Your Bow, John. T. Phillips



in the human heart an expectation, much less a hope, that they will live again. Here the world fails, and the church of Christ comes in triumphant over all. But we pass to a more extended discussion of the mission of the church of Christ. We remark :

I. That in the growth and cultivation of its members the church is a progressive institution.

Hitherto the world has had a wrong impression of the church, expecting of it too much. We have often felt that even members of the church, honored with age and long experience, did not fully comprehend the grand and noble mission of the church of Christ. We have seen the minister who should be to his people the very embodiment of correct example make most grievous mistakes in regard to the discipline and growth of members in the church. Having not the least seeming conception of human nature, and demanding of the weak and feeble in Christ things unscriptural, inconsistent, and impossible.

The Christian life commences at a "birth" at "spiritual infancy" or childhood. "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." What parent would expect of his little child ability to obey, power to resist temptation, behavior, experience, and knowledge; or expect of him in any department of life the wisdom and prudence of mature manhood? If not to be expected of children in age, why expect and demand it of babes in Christ? This would indicate a gradual unfolding of the kingdom of Christ in the soul.

In the third chapter of second Peter we read: "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen." Here the head and heart are both addressed, and the admonition is to grow in grace and knowledge. Some are but half developed—all "grace" and but little knowledge. Growth in knowledge and grace is the law of the kingdom of Christ in the hearts of men.

In the explanation given by Jesus of the parable of the sower he teaches us that the "seed" is the word of God. The place the heart, the growth gradual, and the ultimate result the king-

dom of God. In the same chapter (Mark 4) the Savior concludes his subject by applying it to the church or the kingdom of God in the "beginner." He says: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." First the birth—the "blade;" then the development—the ear or stalk; then the mature, or fruit-bearing, Christian—the "full corn in the ear."

Little children are soon tempted and easily led astray. So with spiritual children when first born into the church. Inexperienced and quickly discouraged, childlike, they are soon influenced and tossed. Paul, speaking on this point, says: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." The language here indicates that children are liable to be influenced away. Not having strength to resist and knowledge enough to comprehend, they fall by the way.

It is right here where the fathers and mothers of the church make such disastrous mistakes—ignore and violate one of the dearest and most sacred principles of the Christian Church. The brethren conclude to have a "revival." Accordingly they send for the talented Elder A. This dear brother comes, full of the power of his calling, and labors with all his ability. The church prays the Lord to bless the truth, that it may convict and convert sinners. The church is revived, and fifty, sixty, or a hundred are converted and born into the church. The minister goes home. The meeting closes. Those agonizing prayers have ceased. The interest among the brethren dies out. The young converts begin to look around for friends, and food, and growth. No prayer-meeting; and if "one," praying Brother B. and agonizing Sister C. are not there—the spiritual development and growth of these dear souls has ceased to bear with such weight on their hearts. The church does not remember that now, above all other times, is the very time that they should be inter-

ested in the life and growth of the young converts. Oh! how sadly we have seen the church neglect the young converts in their "spiritual growth." No prayer-meetings are held, no counsel given, no affectionate kindness offered, and at the same time the young converts stumble into the world, and, like the neglected young corn, can not grow for the lack of proper cultivation and attention.

We will conclude this part of the subject on growth up into Christ by requesting your attention to the following: "And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

II. The church, in character, is reformatory.

Conversion is considered by many to be an instantaneous work performed in the soul. Still the habits, customs, appetites, and passions that lead a man to deeds of wrong can not immediately be brought into subjection to the divine law. The inspired writer understood this when he said, "Wherefore let him that thinketh he standeth take heed lest he fall."

The force of habit is a terrible hinderance to progress in the divine life. To overcome established habits requires time and patience. It is like repairing an old house by converting it into a new one. You can resolve in a moment what you will do. You can quickly build and change in your mind, but it will take long days and much fatigue ere that old house is reformed into a new one. Such is our physical change.

Mr. Moody, while in London, beautifully illustrated this point. Walking along one of its thoroughfares one morning in company with a friend Mr. Moody espied an old discharged soldier of the King's Arm Service just returning with a well-laden basket from market. "Now," said Mr. Moody, "with a single word I can make that used-to-be soldier drop his basket of marketing." His friend rather doubted his ability to do this. Quickly Mr. Moody

stepped up behind the old soldier and exclaimed in the commanding voice of an officer, "Attention!" Down went the basket of marketing, out rolled the eggs, and immediately in answer to the force of habit the old soldier clapped his hands to his side and came to his old position—"Attention." "There," said Mr. Moody, "you have an exhibition of the fearful influence of a sinful habit. You may convert the soul instantly, but the influence of an ungodly habit and life can only be overcome by a careful, watchful, gradual reformation."

A man who has long been addicted to drunkenness may resolve positively to quit now. He means it, and has determined to stick to it: yet we have seen that man with a converted mind but with an unconverted appetite who, a year afterward, did not dare to try to pass a saloon for the lack of strength to resist the love for strong drink and the force of a long-continued habit.

I was once acquainted with a Christian minister who resolved publicly and before God to immediately and forever cease the use of tobacco. He was respected as a man of his word and of iron will. Not a year from that day, at a railroad depot, as the luscious "honeydew" tobacco was passed by one friend to another this minister of nearly sixty years observed it, and so great was his love for the weed and the force of habit so strong that he began chewing an imaginary quid. In thirteen months he gave up the struggle and went back to his habit.

These illustrations develop the fact that though a man is converted, and that instantly, the errors and mistakes of a life-time can not be overcome without long and patient struggle. Paul says that he found this law: "That when he would do good evil was present with him."

There is no scripture that says turn a member out of church or scratch his name off the book. But Jesus teaches us to forgive abundantly: "Then came Peter to him and said, Lord, how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven." And Paul's teaching to the church is that "if a man be overtaken in a fault ye which are spiritual restore such a one." The Bible tells us that

if a brother err from the truth, and one convert or save him, he shall save a soul from death and hide (not expose) a multitude of sins. Here the beautiful mission of the church as a reformatory power is illustrated most completely.

When a neighbor is prostrated with a disease of the body and nigh unto death all the people tender him sympathy and encouragement, exhorting him to be patient, hopeful, and of good cheer. But when a brother in the church becomes spiritually sick and is nigh unto death we go not to see this erring and afflicted one, discouraged and depressed in spirits, to counsel with and pray for and encourage him. No, not one of us calls upon the distressed brother to admonish him, as we should. Now this is a grievous wrong. Instead of destroying his name and fame by advertising his faults to the world we should have admonished and helped him. If we would use as much prayer, and preaching, and missionary work to keep converts in the church as we do to get them there we would come nearer filling the mission of the church; and the days of church-trials—that have cursed and destroyed so many of our churches—would be unheard of or numbered with the things of the past. A church-trial is a calamity to any church and usually a disgrace to its members.

Early one morning while the Savior was at the temple a self-constituted committee brought unto him a woman taken in a deed of shame. “Now,” said the committee, “Moses, in his law, commands us that such should be stoned; but what sayest thou?” I imagine I can see that self-righteous committee, full of arrogance and conceit, ever ready to execute judgment upon the offending one. But they were put to shame by the remembrance of their own guilt. The Master said, “Go, but sin no more.” I see these genteel sinners, each with an armful of stones waiting with anxious suspense the decision of Christ, eager to stone this unfortunate woman to her death, only waiting for the Savior to say, “Certainly, gentlemen; this woman has committed a sinful and a disgraceful act. Yes, stone her to death. I die to save the righteous, and we must keep our church pure.” This would be the decision of our modern

churches. They would lift their hands in holy horror. The scandal-mongers of the church would, in their righteous indignation, never cease to discuss the case, exclaiming, "Such a pity!" and "Such a shame!" All would be prompt at the church-trial, but not one in counsel and in prayer with and for the overwhelmed in disgrace and sin to reform—reform and save. But when they continued pressing Christ for an answer Jesus "lifted himself up from writing on the ground," and said, "Let him that is without sin cast the first stone." Oh! how many of our dear brethren ignorantly, in their blind zeal to purify the church, mistake their mission—cast the first stone and strike down the grandest principle of the gospel. Drop the stones, brethren, and go to work.

How we wish our church and people could realize the lesson of this forcible figure. That it is the sick that needs a physician, and that the sinful need the help of the church. This teaches us that it was the duty of the church to reform even the very worst.

The Savior again illustrates the mission of the church under the parable of the "tares and wheat." Representing the fact that notwithstanding our desire to keep the church pure we mistake our mission. That is a work that belongs to Christ. Ours is to reform, not to pull up the tares or turn out members. Our duty is not to act the part of a judge, but to take the place of a "nurse." In eradicating the tares we are liable to make mistakes, and do harm by pulling up the good wheat. Instead of spending time in bringing members to judgment leave that matter to Christ and his angels. We should use all of our precious time in trying to turn the tares into wheat. If we fail we have but done our duty. Leave the event and result with Christ. If bad members are in the church go on praying and laboring for their reformation. You need not go to hell because they do. If you do right and perform your duty, what business is it to you? Perhaps you are not without sin. Bad members might just as well go to hell in the church as out of it, even if they go down amidst your prayers and tears. This is your mission, and your feeble prayers may save one; then

“Trim your feeble lamp, my brother:
 Some poor seaman tempest-tost,
 Trying now to make the harbor,
 In the darkness may be lost.”

Christ says let the “tares” and the “wheat” which stand for the bad and the good in the church grow together. But many over-pious brethren think they know best, and they go to pulling up the tares instead of trying to make good wheat. Yes, go, good Samaritan. Go, dear sister of charity, on the mission of mercy and love in the church. Yes,

“‘Go work in my vineyard,’ there’s plenty to do;
 The harvest is great, and the laborers are few;
 There’s weeding, and fencing, and clearing of roots,
 And plowing, and sowing, and gathering the fruits.
 There are foxes to take, there are wolves to destroy,
 All ages and ranks I can fully employ;
 I’ve sheep to be tended, and lambs to be fed;
 The lost must be gathered, the weary ones led.”

III. The mission of the church is to save.

“And the Lord added daily unto the church such as should be saved.” The first question that would naturally occur to the mind of the reader is, How does the Lord add unto the church? It is of the utmost importance that we understand the Lord’s way. The way is easy and the manner is simple. The trouble is in getting the people to follow the Lord’s way. To join the church in the gospel sense of the word is to become a member of the body of Christ. And but few comprehend that joining the church, when fully observed, and its ordinances obeyed, is actually in a spiritual sense joining the body of Christ; and that the church spiritually is the body of Christ. “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.” (Colossians 1: 24.) This teaches us that the church is not a human institution, but of “divine appointment.” On this Rock will I build “my church.” This implies that the church was built by and belongs to Christ. It is the gospel instrumentality for the salvation of men.

Joining the church should be a matter of solemn reflection and serious meditation. It is joining Christ, or turning to or converting to Christ. The church of Christ is no respecter of persons. It is a seeker of the lost. Whether found in the palace of the rich, the hovels of the poor, it is all the same. The church does not accept gold and reject poverty. Yet disregards *all* worldly honors and kingly titles as far as the saving of souls is concerned.

The excuse that is offered by many as a reason for not joining the church, that they are not morally or religiously fit, does away with the object of the church. They should remember, too, that if they are not fit to join the church, they are not fit to die—much less to go to heaven. That it is the mission of the church to meet that very condition of things to save men in this life, and thus qualify them for a life in heaven. For this reason they should make haste to enter the church, that they may be prepared to meet their God in time.

Sometimes our brethren get a little choice in regard to the material that seeks the benefit of the church; that is, they want rather to select the material that the Lord should save. When a wealthy, influential person joins the church we all go up, give the hand of fellowship, and get pretty happy, and you can hear the members congratulating themselves, saying, "We had a good meeting. He's a fine man, rich," etc., when perhaps it is not much of a salvation after all. Perhaps he was a very good man, and all he had to do was to obey the gospel and for him the work was done. He gives the church no anxiety, etc. But then at the next meeting up comes that poor, drunken, hard man, with not one redeeming trait of character; and how our heart has been made sad as we have heard the members say, "Oh, he aint much. He won't stick. I have no confidence in him. You take in everybody." A song is sung, a few go up and fellowship—not any seeming rejoicing over this member. When of the two cases the latter was the greater salvation, for the greater the loss when redeemed the greater should be the rejoicing. The idea that we should only receive into the church the respectable in life, destroys the mission of the church, and

sets at naught the saving power of Jesus, who came to seek and save the "worst" with the best in every department, class, or condition of life. Riches or poverty have nothing to do with the salvation of a wicked soul. Jesus Christ came to bring sinners to repentance, not the righteous. But the more wicked the person the more interested the church should be about his salvation—and the greater the joy when redeemed. Do not, when a person joins church, refer back to some mean act he did five years ago, but you are to fellowship on the "Christian character" he commences to establish from the time he joined the church, if he lives and obeys to the best of his knowledge the gospel of Christ. If he does not, right here comes in your duty. Do you help him so to do? Not by telling him of his wrongs years ago, nor denouncing him for sins committed since he joined the church, but in the spirit of Christ reason with him on the propriety of repenting and doing so no more.

But we often hear the inquiry, "When is a person properly a member of the church and in full fellowship? Or, when has a person obeyed the gospel?" We remark, when a person is changed in heart and in his past life, and has obeyed the gospel, he is in Christ saved a new creature. Then we have, necessary to a full membership in the church, 1. A change of heart—or affection. 2. A corresponding change in your life. 3. Obedience to the divine law or commands. This custom of saying that Jesus Christ is the "Son of God," without obeying his word, can save no person. And simply mechanically going through the performance of baptism, and joining the church with no love for Christ and no delight in performing this service will save no one. We as a people make Christian character our only test of fellowship. But we think that as a church we fellowship too soon before they have obeyed the gospel commands or demands. For obedience to a principle is first and primary, especially to a Christian character. Our character religiously is based on obedience to Christ, and is formed just as we follow and obey Christ. For in the act of obedience there is surely a blessing and a character established. Simply joining the church and giving the hand to the minister and being fellowshipped by the

church saves no soul or forgives no sin, if they stop at that. He should legalize the act. Two ordinances are given in the church for this purpose. Baptism does not change the heart or remit sins, but simply changes our relation by obeying the law of the gospel.

When persons die physically we bury them. And when they die unto sin the next thing ought to be an emblematical burial. "God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6: 2-4) Then in Galatians 3: 27, "For as many of you as have been baptized into Christ have put on Christ." That is, have a Christ by reason of obedience to law—the heart being changed to his service.

Many people get married that do not love the person they marry; hence, have no wife or husband in love. They have conformed to the law, but their hearts are not changed in love for one another. A wicked heart can not by any act be joined to Christ. There is a difference between profession in Christ and a possession of him. But to illustrate this principle by comparison, a gentleman and lady wish to enter the marriage relation or state. There is an acquaintance formed, and by mutual agreement social meetings are held "from time to time." These meetings cause and create great confidence in each other. This ultimately becomes so great for each other that it creates an affection for one another. This produces a change of heart or affection each for the other, and the result is a declaration of love one for the other. In heart and love, as far as they are concerned, their love is perfect. But in the eye of the law they are still single. The change so far is only in their affections. These meetings soon produce a promise of marriage, so that this gentleman and lady, in the eyes of the law and the world may be one. But who can say that a promise to marry establishes a character as a husband and wife? On the same principle

who dare say that simply a declaration of love for Christ in a penitential believer establishes a Christian character? A promise of marriage generally produces in such parties a corresponding change in their lives and conduct. Now if the love and promise of said parties are true and earnest they will obey the commands of civil law. And so with professed believers. When I hear persons tell of their love for Christ, and have not obeyed the commands of the divine law, I, according to the Scriptures, have a right to doubt it. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." (I. John 5: 2, 3.) Because to love is to obey. For this reason Jesus says, "If ye love me, keep my commandments." And keep is equivalent to obey.

Now, while a promise of marriage does make a great change in the conduct of said parties, who could fellowship them as husband and wife on such a declaration? What character have they established as such? Then why should we fellowship the Christian character of a believer before it is established? How many do we fellowship prematurely at our protracted meetings who do not even confess Jesus, much less obey the ordinances of baptism and the Lord's Supper?

Now, we do think that if a brother and sister are in earnest they can not help but obey the following requirements of our blessed Lord. And how the church and its pastor can pass it by without asking believers to obey it is more than we can conceive, that is if they are converted and love Christ: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 27: 19, 20.)

What authority have I to recognize as husband and wife parties who have not obeyed the requirements of the civil law? The simple declaration that "we love each other" will not do to establish such a character this side of legal requirements. I

must ask them before I can fellowship them as man and wife.
“Have you observed the law?”

Jesus says: “Teaching them to observe *all* things whatsoever I have (in the past) commanded you (the disciples).” Well, read the nineteenth verse, just quoted, and you will find that Jesus commanded his disciples to baptize all *believers* in the name of the Father, Son, and Holy Ghost. Some clergymen say, “Into the name.”

Well, the day is set, and the parties stand up to be legally married, but just as the minister is about to proceed the intended husband drops dead. How much of the property of said intended husband can the lady inherit? Not one cent. Yet who doubts her love? None. Yet legally she can not hold any of the property.

But the ceremony goes on, and the minister pronounces them lawful husband and wife. The moment that word is pronounced she is a lawful wife and heir. Then, and not till then, is their character established as husband and wife. And while this ceremony does not increase or diminish their love it does change their state and character and the name of the lady married. She is married *into* the name of her husband. It gives the husband a legal claim and the wife a lawful name.

So with a believer. Baptism does not have anything to do with our love for Christ, nor does it have anything to do with a change of heart. This must be an action that has occurred in us previous to baptism. But it is an induction into the name and character of Christ, and gives Christ a legal claim and the believer a name in Christ. “Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2: 38.)

By this we learn that the repentance, confession, and baptism of every one of you (the believers) in the name (or into the name) of Jesus Christ surely entitles the believer to the character and name of a Christian, the pardon of past sins, and the fellowship of all true Christians.

In concluding this division of our subject we remark.

2. There seems to be a saving, redeeming, and legalizing power connected with the Lord's Supper. Jesus, in the communion, says: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26: 27, 28.) Here Jesus urges and commands a personal participation by saying to his disciples, "Drink ye all." That is, all of the disciples were to drink of the wine. Why, Lord? "For this is my blood of the new testament which is shed." What for, Lord? "For many for the remission of sins."

Do you suppose, my kind friends, that the blood of Jesus Christ can "remit sins" only as it is applied to the believer by a personal participation in drinking the blood (emblematically), received at the communion table?

" Savior, more than life to me,
I am clinging, clinging close to thee;
Let thy precious blood *applied*
Keep me ever, ever near thy side."

Which application, I am sorry to say, is at times shamefully neglected by many who profess Christ. Can a man marry himself? Or can a believer baptize himself? or administer the communion to himself? These duties are ceremonial in their nature, and are to be administered to the believers by those in the church set apart for that purpose.

In conclusion, the reader and the believer are invited to a careful observance of the following language of our Savior, whether the church is a saving legal institution or not: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6: 53-56.) Here the terms "eat my flesh" (emblematically) and "drink my blood" are used. Now, except ye do this "ye (the believer) have no life (spiritually) in you." Then in the fifty-

sixth verse Christ says he that personally doeth this, that is, eateth and drinketh my "flesh and blood," produceth or introduceth the communicant into Christ, namely, "dwelleth in me, and I in him."

" There is a fountain filled with blood,
 Drawn from Immanuel's veins,
 And sinners plunged beneath that flood
 Lose all their guilty stains."

IV. The church of Jesus Christ is a charitable institution, hence commendable.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." (I. Tim. 1: 5.) The word charity comes from the Latin *caritas*, and means dearness, high regard, the fruit of love. It is one of the three imperishable and eternal principles that have, and ever will, ornament and make lovable and beautiful the church of Christ, namely, love, mercy, and charity. This charity consists not only in loving and being kind to your brother of *our* church and in giving to *my* preacher, but the highest exercise of this principle is in being charitable to the uncharitable. Thieves are charitable only to themselves. But the church is kind to the unkind, and reaches forth its hand of sympathy to its enemy in distress—not to be seen of the world to gain their applause, for they are hypocrites that love to be seen standing on the corners of the streets making a "blow-horn" of this or that act, to be seen of men, but on the principle "let not thy right hand know what thy left hand doeth." This God will reward openly.

1. Charity in giving is the principle of financial liberality. The "widow's mite" will be an eternal monument to her name. We would rather have such a monument erected to our memory than have a monument made of gold, large and grand, erected at the head of our grave.

It is a rule of the Christian church to lay by each week for the support of the gospel: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no

gatherings when I come." (I. Cor. 16: 1, 2.) But how very few members of the church observe this rule. Giving charitably and liberally is the road to success—to any church an honor, and prosperity to any brother. We never knew, out of thousands of baptisms in and under the water, in the coldest of weather, a person to get sick or die from the performance of that duty. And out of thousands of dollars given to the church for benevolent purposes I have never known a brother or a sister, who gave from a sense of duty money beyond their ability (then) to pay that ever was brought to want or distress by so doing; but, on the other hand, we have noticed that they are the ones that are generally prospered. "Every man according as he purposeth in his heart, so let him give; not grudgingly nor of necessity; for God loveth a cheerful giver." (II. Cor. 9: 7.) Here is the truth laid down. Do not give grudgingly or because you have signed a note and the law makes you, but cheerfully. In this you will be blessed "because you love to give."

The writer was once called on to dedicate a house of worship. We were making the call for ten-dollar donors. A lady came up and put a ten-dollar bill on the stand. Who dare cover that ten-dollar bill with another? "I dare," said a gentleman, coming forward with his money. Just after meeting was dismissed we felt some one give us a nudge at our elbow. It was our "ten-dollar" man. Said he, confidentially, "Elder, I feel in giving that ten dollars that I gave too much by five dollars, and I did it only as an inducement to get others to give; and I would just request you to return half of the ten dollars." "My brother, I can't do it. I did not get the money; it went to the committee. Then I would not do it if I could. You gave to be seen of men, to have them praise and brag on you. Your money is gone. It will do the church-house ten dollars' worth of good, but I am afraid, my dear sir, that God will never give you credit for that ten-dollar bill."

The following beautiful incident will most touchingly illustrate the charity of giving the "widow's mite" toward the support of the house of God: On a rocky, mountainous bit of land facing the sea a Scottish clergyman undertook to build a "kirk" in the

little village built upon the elevated half circle of a plane that jutted out from a part of the mountain. The minister was somewhat discouraged with his task as the rich, who should have given one hundred dollars, reluctantly subscribed fifty, and the poor were not able to do much. And about all had been canvassed except "Hans Clawson, the humble fisherman," who paid the king a tax by the year for the privilege of fishing. To pay this tax and support his family was about all Hans had done any year.

The minister approached Hans Clawson and told him the object. Clawson took the paper and obligated himself for one hundred dollars. The minister had hitherto been urging the brethren to sign more, but now he had to urge Clawson not to sign more than five dollars, claiming that this amount would be beyond his means. "Are you not mistaken in the amount, Clawson?" said the minister. "Why, one hundred dollars will break you up, and the 'king's law' will collect all, even to taxing your labor; and I do not want to distress you or your family." "No," said Clawson; "I sign a hundred to the Lord—I mean one hundred dollars."

During the year the catch had only been reasonable, and only forty dollars had been paid on the hundred. Three days of the year only were left in which to pay. Everything he had was at stake. But Clawson trusted, and his wife only murmured at their approaching bankruptcy. The last day came, and Clawson, in trouble, cast his net as usual, and for the first time in a week had a "waterhaul." This was a dark hour for Hans. Just as he was about to surrender he felt impelled to cast again, only farther out. The result was, a huge shark, and of inadequate value. "Ruined!" thought Clawson. But on disemboweling the fish his son found in its stomach a "buck-skin sack" containing one thousand dollars in gold sovereigns—English money. Hans Clawson was overcome. He sank on the beach and thanked God, who knoweth what we stand in need of ere we ask him. Clawson went home, and in the chapter he read as they assembled for family worship was the following verse: "Notwithstanding, lest we should offend them, go thou

to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money: that take and give unto them for me and thee.” (Matt. 17: 27.)

Again: Charity in the church is that disposition of heart which inclines brethren to think favorably of their fellow-men and to do them good in the way of love, benevolence, and good will.

Charity is no respecter of persons. It opens wide every church-door and leaps over sectarian walls. It visits the homes of the poor and meets all on a common level. No institution on earth extends the hand of charity in so many directions and different ways as the church of Jesus Christ. Yet there are very many things done by members of the church that are not very charitable. This is often the result of ignorance and religious superstition, but not a fault of charity, for it never faileth. Christians often, in their zeal and self-righteousness, do many foolish and hurtful things and call them charity—things done for applause and for a pretense. “And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” (I. Cor. 13: 3.) True charity is the fruit that grows on the tree of love, and no institution has attained to teach and practice this charity like unto the church of Christ. Christians do good for evil, pray for their enemies, are benevolent to the poor, are no respecter of persons when governed by the law of doing good. And while many institutions are doing great good, none outside of Christ and his church can raise up in its midst a banner and on it find inscribed, in letters eternal, the following: “Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” In what institution will you find a charity like this? And while it may not always be lived up to and carried out by all of the brotherhood of Christ, yet nevertheless it is one of the beautiful principles of the Christian church, the good Samaritan of the world, the brightest star in the Christian’s crown.

“ Let sects, and names, and parties fall,
And Jesus’ love be all in all.”

V. The church of Jesus Christ is a merciful institution, unparalleled, hence universal and complete.

“ Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots.” (Luke 23 : 34.) The Christian church is a compassionate institution, tender and unwilling to give pain. It has had no wars, and has shed no blood. And by the grand principles of love and mercy the merciful church of Christ has, unaided by armies, forts, or cannon, accomplished, by the simplest of means, the greatest work of any moral reformatory institution among men. It bears with it the age of quite eighteen centuries; and in that time, having lived down and overcome all governments and religions that started with it, the church of Christ to-day is, by its law and principle of mercy, the admiration of the world. Infidels have scoffed at her, deists have cursed her, and atheists have derided and spurned her (the church) with contempt; and the Jews, for centuries, have not ceased to most bitterly oppose and reject Christ and his church.

Men tell us that they can not help admiring and loving that precept of Christ which bids us “ Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” Christians are, of course, fallible, and are liable to error; but Christ was faultless.

Mercy must not be treated with contempt: “ He that despised Moses’ law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” (Heb. 10 : 28, 29.)

Mercy will be rendered in mercy, but it must not be trifled with. The mercy of Christ is reasonable, sensible, and easily to

be understood. It has long-suffering, patience, and forbearance, and only stops short at a willful, premeditated, malicious violation of God's law, committed with a perfect knowledge that what they were about to do was willfully and intentionally wrong. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Hebrews 10: 26.) Sins of impunity and a presumptuous, open violation of God's known law can not be mercifully passed by. He who will cut his own throat must die; and he who will, in the face of light and knowledge, refuse the terms of pardon and the terms of salvation, or violate the conditions of either, and thus slight offered mercy must also die. God said this to Adam, and kept his word.

In the example given by our Lord how to pray we are taught to say, "And forgive us our debts as we forgive our debtors. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Now, here forgiveness and mercy is rendered to us just in the same proportion as we have in this life rendered it to others. For "blessed are the merciful for they shall obtain mercy." If you have been hard, severe, unkind, unthankful, and unmerciful to your fellow-beings in this life, do not expect to receive of your heavenly Father any more mercy than you have rendered. To illustrate: During the late civil war a minister of the gospel arose to the distinction of colonel. His regiment was assigned to do duty in Virginia. This colonel was an eloquent minister, and stood all but first in his denomination, and often at a throne of grace had pleaded for sinners. This regiment was assigned to guard a bridge of great importance to the Union forces. One evening, just after twilight, the "guards" discovered and captured two men and an intelligent "lad" of sixteen—a fine-looking boy. This boy had been captured by a squad of scouts from the rebel ranks while looking for his father's cows, and lived a couple of miles away. They forced this boy to assist in applying the torch to this bridge, and, as related, he was captured in the act by the guards of the "colonel." After a little investigation all three

were condemned to be shot forthwith. The boy pleaded on his knees for his life, stating that he was captured while after his parent's cows, and was an unwilling participant to the firing of the bridge. His parents came and made the same statement. Said the colonel to the noble boy, "Acknowledge you are guilty, and I will spare your life." Said the boy, "You may shoot me, but you can not make me tell a lie." The colonel ordered him shot, and his brains were largely spattered on this unmerciful colonel's clothes. Since that time that colonel has been a wretched man and an unfortunate vagabond. The blood of that martyred boy crieth out to God from the Virginia soil against that unmerciful man. Can all the combined powers of mercy reach that "colonel's" case? And such will be the sad case of those who trample the mercies of God under their unhallowed feet.

You read in the twenty-fifth chapter of Matthew, in the lesson of the ten virgins, that five of the number came to be admitted after the door was shut. The kingdom of heaven here spoken of is the gospel church, and five of the virgins were excluded because of an omission of duty. The church is full to-day of professors, and we much fear few are the possessors of the kingdom of Christ. Christ stands at your door and says, "Behold, I stand at the door and knock." Here is mercy offered, will you accept? Come into the church, receive Christ, and be pardoned.

"Press onward, then, though foes may frown,
While mercy's gate is open;
Accept the cross, and win the crown,
Love's everlasting token."

Now, kind reader, I am about to come to a conclusion. In doing so, permit me to affirm that "the church" is the best place you will find this side of heaven. It has been to us in our sad hours what the garden of Gethsemane was to our Lord—a place of solemn retreat, repose, and prayer. And now, after twenty-four years' experience as a member of the kingdom of Christ—nine of which have been faithfully spent in its service as an ordained minister—I am ready to say, "Take the world,

but give me Christ." And as day by day time beats my earthly life away, and I sensibly realize that not far away in the future a coffin, earth, and winding-sheet will my clay inclose, it cheers me on my way, and fills my soul unutterably full of indescribable joy to remember that

"I'll soon be at home over there,
For the end of my journey I see;
Many dear to my heart, over there,
Are watching and waiting for me."

Now, finally, may "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."

REV. T. C. SMITH.

Thomas Corwin Smith, son of Enos and Hannah B. Smith, the fifth of ten children, was born near Amelia, Clermont county, Ohio, November 27, 1842. He was early placed in school, owing to a lameness which seized him suddenly in his second year, and his first recollections are of being drawn to the school-house in a little wagon by his older brothers and sisters. In 1855 he was placed in the academy at Amelia, under the excellent instruction of J. M. McGrew, now of Washington, D. C. Afterward he attended the same school in 1856-7 and in 1858-9, then under the control of F. M. Robinson. In this school he did his first teaching. In 1857-8 he was a member of Merom Bluff Academy, Rev. E. W. Humphreys and wife being his instructors.

In 1858 he joined the Christian Church near Amelia, Ohio, under the pastoral labors of Elder A. W. Coan, being received into the same by Elder S. A. Hutchinson.

In the spring of 1860 he taught his first school, receiving twelve dollars per month.

In September, 1860, his father removed his family to Merom, and Corwin entered the junior preparatory class in Union Christian College. Prof. Ira W. Allen, LL. D., was principal, and gave him his first lessons in Latin and Greek. At the expiration of the year his father removed to a farm about six miles from Merom, and here he taught his second school.

For six years he struggled against poverty and the disturbances of the civil war, but always finding friends who helped and encouraged him until, in June, 1866, he graduated in a class of three, with the highest honors.

In 1865¹ he was offered a select school in Cynthiana, Posey county, Indiana, where he became acquainted with Miss Nannie

M. McConnell, as one of his pupils, whom he led to the altar March 24, 1867. Of this marriage three children have been born.

In October, 1866, he was received as a licentiate into the Union Christian Conference—now the Southern Indiana—and preached his first sermon from the text, “For I am not ashamed of the gospel of Christ.”

In 1868 he accepted the chair of mathematics in his *Alma Mater*, and remained there till December, 1870. During this time—in April, 1869—he was ordained to the work of the ministry, and served as pastor of the churches at Merom and Big Springs. His first charge was Bethsaida Church, Posey county, Indiana.

In 1871 he accepted the superintendency of the schools of Hagerstown, Wayne county, Indiana, to which place he removed with his family. This position he held for two years, when he was elected county superintendent under the new law creating that office.

While at Hagerstown he was pastor of the Christian Church for three years, preaching for them twice a month. He also served the Fall Creek Christian Church, Henry county, and Hannah’s Creek Christian Church, Union county, each one year, preaching for them once each month.

In 1875 he was elected to succeed Dr. Thomas Holmes as president of Union Christian College, which position he holds at this writing, July, 1881.

THE PRESENCE AND PROVIDENCE OF GOD.

BY REV. T. C. SMITH.

“Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea; even there shall thy hand lead me, and thy right hand shall hold me.”—PSALM 139: 7-10.

As marvelous as it may seem that he who is infinite and unapproachable and who fills eternity should condescend to dwell upon the earth and to control its events, it is nevertheless true and oft-repeated in the Scripture. Indeed, all things that have been revealed to us of God are marvelous; that he has deigned in mercy to make man an offer of salvation, that he has declared himself ready at any moment to forgive the sinful past and to admit to undiminished favor all sinful men on the ground of “repentance toward him and faith toward the Lord Jesus Christ;” that he is constantly concerning himself with the salvation of the world, and frequently interposes his wise and mighty hand to shape its destiny; that he has enlisted in this work all the inhabitants of the celestial world, saints, angels, and his “only-begotten,” “full of grace and truth,”—all these are marvelous indeed. “It is high, I can not attain unto it.” The ministry of angels under the old dispensation, obeying his will and “hearkening unto the voice of his word,” the commissioning of prophets, “who spoke as they were moved by the Holy Ghost,” the appearing of Immanuel, who came not to do his own will, but the will of him that sent him, and the conferment of the Holy Spirit upon all “them that look for the Lord Jesus Christ in his appearing and his kingdom” are so many tangible evidences of this all-pervading, this never withdrawn presence. The testimony of the word is as beautiful as it is conclusive. “The eyes of the Lord are in every place, beholding the evil



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and the good." "Can any hide himself in secret places that I shall not see him?" "Do not I fill heaven and earth?" Heaven and hell and the uttermost parts of the sea are familiar with the presence of this God of all the earth. What a thought! The infinite Father with us! The one before whom angels veil their faces, for whom the sweetest symphonies are sung, and to whom the highest praise is given, assumes a place on earth.

"Lo! God is here. Let us adore,
And humbly bow before his face;
Let all within us feel his power,
Let all within us seek his grace."

While this is a marvelous doctrine, it is also a reasonable one. It were unreasonable to suppose otherwise: that God concerned himself with the creation of the world, adjusted its nicely-balanced machinery, placed man at the head of it, started it upon its unending motion of life by the correlation of forces, and then left it to run on without his personal notice and supervision.

GOD'S PRESENCE DEFINED.

Let us not limit, by our usually narrow ideas, the doctrine of the divine presence, nor destroy it by absurd conjunctions of contradictory notions. We are not to look upon God as a person, whose presence is bounded, whose arm is measurable, whose eye is restricted in its vision, who has need to make use of means for the acquisition of knowledge; nor are we to conceive him diffused throughout space, filling it with an ethereal, intangible presence, and having no heart to feel, no intelligence to perceive, no voice to speak, and no arm to save; but we are to believe that he is, and that while the eternity and infinity of his being are incomprehensible to our finite and clouded understanding, that while heaven is his throne and the earth is his footstool, and the heaven of heavens can not contain him, nevertheless his being is an individual being, his presence is a personal presence, his voice is audible, and his arm is a real arm of help. Moreover, while he is infinitely removed from us in nature and perfection, and hence is to us "the unapproachable," yet we can draw near enough to him "by the new and living way" to feel

the love-pulsation of his heart, to hear his voice, to be stayed by his arm, and to dwell in his presence, and that is enough for man. We must avoid imagining, on the one hand, that God is now here, now there; that while he is divinely present in one place he is absent from another; and on the other hand we must avoid imagining him to be a mere abstract, intellectual force, with no more center of being than the earth's atmospheric envelop, and with fewer sensibilities than man possesses. Strange contrarieties, but no contradictions, attach to him as he is revealed to us in creation and by revelation. God's presence may be defined to mean that we are constantly in his sight, within hearing of his voice and reach of his arm, and that the divine influence of his spirit ever flows over and about us. His fullness is the ground and cause of his omnipresence, and of that fullness have we all received.

God's presence in the world must proceed from a purpose. He is no idler, no mere looker-on, but the one most deeply interested in the affairs of men. "Like as a father pitieth his children, so the Lord pitieth;" and he "so loved the world that he gave his only-begotten Son" to die for it. That purpose he has declared to be the control of the affairs of the world until all shall be brought to a knowledge of the truth and he shall be "all and in all."

Science may deny this active participation of the Supreme Mind in earthly matters, but revelation strongly affirms it. And revelation has the better reason. "It is God that girdeth me with strength and maketh my way perfect." "The steps of a good man are ordered of the Lord." "The very hairs of your head are all numbered." "Thus saith the Lord of Hosts, I took thee from the sheepcote, from following sheep, to be ruler over my people, even Israel." Joseph, Moses, David, and many others were chosen of the Lord to effect his purposes and to aid in the accomplishment of his designs.

Ascending from individuals to nations we find the testimony of the word as clear, positive, and direct. "Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great

and to give strength to all. For all things come of thee, and of thine own have we given thee." "Except the Lord build the house they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain." "This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all nations. For the Lord of Hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?"

The word "providence" is an oft-mistaken word. *Providere*—to foresee; to provide for. Whatever entered into God's plan in the beginning is as much a matter of providence as is that which may have been thrown in during the progress of events. The whole current of human affairs is the result entirely of God's providence, and every grand consummation justifies the ways of God to man. Yet manly have narrowed the idea of God's control to special interventions, occasional interferences, and these occurring without rule or precedent. Should such a doctrine prevail, and men act accordingly, presuming they have a strong belief in such a "providence," it would destroy the Bible doctrine and lead them to tempt God. They would presumptuously place themselves in dilemmas where the only hope of safety would lie in the special interposition of a power to which all exigencies are subject. It would further introduce a very undesirable uncertainty into human affairs by making the relation of cause to effect evitable and inconstant. It would, moreover, destroy the sanctity and authority of law and lead men to despise what, by its causing punishment to follow with absolute certainty, they now respect.

The Jews lived under a theocracy. God was their ruler, their lawgiver, and their judge. Yet we are not to conclude therefrom that he daily administered their affairs and constantly interposed to keep them from sin and its suffering. What he did do was to give them his law, which, if they would keep, it should go well with them; but if they refused to obey, it should fare ill with them.

Another view of providence always supposes the miraculous. Accordingly nothing is worthy to be called providential except it

be a result contrary to the one usual in the course of nature or one which has no adequate cause in nature, that is, a miracle. Miracles and providences are different processes and have different ends in view. When Moses saw a bush burn but remain unconsumed he beheld a miracle. When thousands were fed with a few loaves and fishes their wants were miraculously supplied. When Joseph was sold by his brethren and became a bondman in Egypt, as did his people afterward, but rose to be second in all the land, there was nothing miraculous in it, but it was wonderfully providential. "For God did send me before you to preserve life. So now it was not you that sent me hither, but God."

Doubtless the miraculous and the providential are at times intimately blended and the ends are merged into one. As, when Christ came in the flesh the most stupendous miracle, or, rather, succession of miracles, occurred, and at the same time the providence of God for the world's welfare was surpassingly displayed. The miracles were subordinate to this *providing for* of God, to illustrate, to magnify, and to intensify it. Jesus, the Savior, is the center and soul of the gospel; his doctrine and miracles are substantiating witnesses of him.

The providence of God comprehends all things for which he has made provision in the course of nature, and excludes everything accidental and adventitious—everything which entered not into his plan. This is the primary and essential idea.

At once that question which has given rise to much solicitude among believers confronts us: "May I pray to God with the full assurance that my prayers will be heard and my requests be granted, even though they do not lie in the line of his providence?" Unhesitatingly and without reservation let the answer be, "Yes, you may." For God's providence is not to be taken as a single provision for the future, a narrow rut out of which events can not flow without contravening his holy purposes, but rather a rich and abundant provision for all possible contingencies, and those contingencies lie at the touch of man. His providence is as abundant as his light, which flows not in single streams from sun to planet, following the latter around in its

prescribed orbit, out of which if it be drawn it must plunge into darkness, since there is no provision for such a contingency, but which, having the sun for its center, floods the nether, upper, and surrounding space.

It were folly to suppose that God may be disconcerted by prayers which he must either refuse to answer or, if he answer them, he must abandon his purposes. He can answer them and keep right on, though they seem to be in opposition to his will. Even the wicked serve him in the fulfillment of his providence—they are his sword and men are his hand.

It may be that many of the Jews, believing that Jesus was an impostor, having strong faith in the God of their fathers, and a great reverence for their ancient service, prayed that he might be destroyed. God answered their prayers and gave them the life of his Son. He consigned him to the tomb. But every stroke of the hammer with which they drove the nails through hands and feet was a master-stroke in the world's salvation. And the grave, the lowest bed of fallen humanity, became the turning-point in the life of the Savior, where he changed defeat to victory and shame to glory; and from it he challenges, in an irresistible way, the attention of mankind.

It may be answered further that we have solid ground for the full assurance of our faith in prayer in the fact that God does hear and answer it. His providence includes prayer, and gives us all necessary confidence to approach him and to ask that we may receive, to seek that we may find, and to knock that it may be opened unto us. The stream of his providence and all its tributaries sweep through the domain of our Father and water all his land; and though its course be devious and seemingly contrary, yet, after all, it flows with a steady current into the sea of his infinite love. Man may stretch forth his hand to interpose, as Pharaoh did, but God's hand turns it back. He may plan to bring divine purposes to nought, he may combine with his fellow-men to arrest the onward course and sweep of the divine work, but God laughs at his puny effort and weaves the counterplan into the web and woof of his providence; without destroying the harmony and beauty of his pattern he inlays the

diverse and even opposing figures of human life. And through it all there shine, with unabated brightness, his power and godhead.

This fact of God's presence makes the world sacred. The mountains of Hor, Sinai, Horeb, Zion, and Calvary are even yet odorous with the presence of the great I AM. Palestine is called "The Holy Land" by all Christian people, not because of its surpassing fertility, its grandeur and sublimity of natural scenery, or the heavenly character of its people, but because God has consecrated it with his presence and embalmed it in the history of his Son. The traveler pursues its rocky paths, walks through the streets of its towns and cities, climbs the steep slopes of its mountains, sails on its seas, and bathes in its Jordan, always followed by an unseen Presence, with awe inspired by the thought, "Here he walked; here he abode; he retired into this mountain to pray; these waves heard his voice and were still; in this stream he was baptized; and out of this sky above me descended the Holy Spirit as a dove upon him."

Not only are these historic places made sacred by the presence of God, but every part of the earth also. Were our senses opened to perceive, we would find him not only on Sinai but on every other mountain-peak; not only visiting the Jews but all peoples also. Sit down in the solitude and you may hear his whisperings. His voice echoes and resounds in the storm. Through all nature it is he that speaks, not with one, but with ten thousand times ten thousand tongues. In creation, in redemption, in providential preservation and guidance God reveals himself and makes sacred the whole earth.

God's presence gives dignity and a sense of worth to man. As a part of the creation of God, man's surroundings are ignoble and low. As the crowning act of creative power, he stands pre-eminently above, but also among, the brutes. They may serve him; they can not associate with him, nor he with them. Between them lies a fixed, impassable gulf. The earth was formed for the habitation of man; its fruitfulness and beauty were adapted to his existence and to his enjoyment; its experiences and hopes serve to push him forward and to call him upward,

making him dissatisfied with himself and to aspire to the yet untried future. And when he fell, then God supplemented man's weakness with his strength, man's sinfulness with his righteousness, and man's frailty with his grace. In this view of God's presence how august is man! How ennobled by the heavenly association! Walking no longer in a vain show, conscious that he is not a mere animated clod, he walks with angels and is associated in thought with the highest celestial beings. God is not ashamed to be called his God, nor to prepare a place in his immediate presence for man's future and eternal abode.

God's presence is man's conscience. "This is the light that lighteth every man that cometh into the world." Conscience in man is more a capacity than a faculty. Like the eye it is adapted to an agency over which it has no control. Let light be and the eye can perform its proper functions. It discriminates all objects lying within the field of its vision. But if light does not exist the eye becomes a useless organ, though wisely adapted to the highest use.

Let God be within and about man and he discriminates truth and error almost infallibly; but without God he would find his moral nature plunged into profound darkness and himself groping his way in a labyrinth with no thread of truth to guide him out. Witness how uncertain have been the highest conclusions of reason, how solicitous and yet how full of doubts the strongest intellectual perceptions. It may be accepted as an easily demonstrable fact, attaining strong probability at least, that man's moral capacities are aroused and his susceptibilities are quickened by the agency of the divine presence. That presence is as necessary to man's apprehension of those truths that are spiritually discerned as the magnetic pole is to the needle.

God's presence and providence form the strong incentive to practical piety. He who lives under the open eye of Him with whom we have to do, who has written upon his palms, "'Thou, God, seest me," has the true watch-word by which to live. Is he tempted to yield up his integrity, to seize the favoring moment in which he may, undiscovered, do some wrong? Suddenly the light of that sleepless eye flashes into his soul: he arouses his

energies for resistance and is saved. Let one bring his secret sins into the light of that countenance, and let the desolate and forsaken heart open to receive him, and what a change! The sin is wasted as hoar-frost under the sun and the wilderness blossoms as the rose.

He who has implicit faith in God as a guardian, who believes that whatsoever happens is, if rightly used, for his good, has found the peace-giving principle. Time may cease, the elements melt with fervent heat, and the world be resolved into chaos again, yet his anchor, "both sure and steadfast," holds him to that within the veil. Heaven is not far removed when this citadel of faith in the presence and providence of God is won.

The following allegory presents the truth which I have sought to impress upon the mind and heart of every reader. I was musing upon the presence of God and his providence when I found myself in a maze of doubt and perplexity. The Spirit of Unbelief, finding me thus, said, "Come with me and I will show you that God is not in the world; that he has left it to its own course, and is not to be found in all the earth." I went. We entered a vast city, a mart of the world, where commodities were bartered—bought and sold. "Observe them carefully," said Unbelief, "and you will find that God is not in all their thoughts." I listened to their conversation. It was all of gain and loss, supply and demand. Mammon ruled them completely. "And where he is," said Unbelief, "God can not be found."

We followed these men to their homes, and found that fashion and pride ruled there. And Unbelief said, "'The carnal mind is not subject to the law of God, neither indeed can be.' God is not here."

The jails and prisons were crowded with criminals, and the air was reeking with blasphemy. "God can not look upon sin with the least degree of allowance; therefore God is not here."

We found splendid church-buildings, but the worshipers within them paid more homage to gold than to goodness, and prized the praise of their fellow-men more than the approbation of the Deity. They prayed, and sung, and preached, and intoned the service well, and outwardly were devout; but when a poor man

came to the door he looked in vain for a welcome. No pew opened to his mute appeal and no place was offered him. With deep disappointment pictured upon his face he turned away and sought the street. “‘The proud look he knoweth afar off.’ God is not here,” said my guide.

He led me to the council chambers of the nation. There I heard only wrangling and dispute—the fiery words of bitter hate. And I said, hastily, “Let us go; for I see that God is not here.”

We entered the home of suffering. Upon a wretched bed lay a poor invalid, wasted in strength and afflicted hopelessly. His haggard wife and scantily clothed children begged piteously for bread. But I saw the man of wealth, who fared sumptuously every day, who had grown rich off the labor of such as they, turn unfeelingly away. “Where He is, mercy distills as the gentle dews of heaven; but here we see an unjust division of blessings. God is not here.” And I was silent before him.

Then he caught me up in the air so that the world as a panorama lay at our feet. And I saw armies rush to battle with a din of noises and in clouds of smoke, and blood flowed and indescribable misery followed. I saw the strong overcome the weak and wreak his passions upon him. And cruel Might marched through the land of Right burning, murdering, and ravishing until my soul sickened and I turned away. “If God were the judge of nations he would order it otherwise,” said Unbelief.

Again I looked and saw a mist rise upon the land. The people paled with fright, for a terrible contagion overshadowed them. The sounds of mourning and the dull rumbling of death-carts mingled with the confused noises of multitudes fleeing from the deadly visitant. The believing prayed without ceasing for the staying of the plague; but it remorselessly seized them, even at their altars, and hurried them to the trench. No arm was bared to save them, and no hand was stretched forth to deliver them.

A storm arose upon the sea, and proud ships staggered under its blows. Above the noise and tumult of it I heard the cries

of men, women, and children pleading for the help of God's strong right hand. The sea opened and swallowed them up, and their cries were hushed by the strangling waters that flowed over them.

A fire was kindled in the crowded city, and licked up with its flaming tongues the homes of rich and poor, the brothel and the charity asylum, the houses of mammon and the houses of God, without distinction and without pity. An uninterrupted current of homeless humanity swept through the streets before it, fearing lest the flames should devour them also. And I heard the wild, fearful laugh of the plague, the storm, and the fire as they triumphed over helpless men. And my guide said, "See! neither right, nor innocence, nor charity has any immunity from disaster, and prayers are lost on the wind. Are you not convinced that God is not in all the earth?" In my distress my tongue refused to speak, but I cried out in my soul, "How long, O Lord, how long! Art thou not with us? and dost thou have no compassion upon us?"

Then the spirit strove with me, but I wrestled with him and overcame him. And when he lay at my feet I felt a sweet peace steal over me. I looked up and saw one as it had been an angel. His eye shone with a clear and steady light. He stretched forth his hand and strengthened me. And I said, "Sir, thou knowest why I am cast down and my soul is sorrowful. I have been seeking through the earth for God, and have not found him. Is he not here? Then he, answering, said, "You did not seek him aright. Come with me and he shall be found of you; and you shall be convinced of his presence and his watch-care." Gladly did I follow whithersoever he would lead me. And as we walked together he taught me: "Do not be disquieted at the presence of evil in the world, since this is the lot of man while in the flesh. But these light afflictions, which are but for a moment, work a far more exceeding and eternal weight of glory. And do not judge that God does not see the afflictions of men, or that he is unjust to permit so much sin and oppression in the world. His providence is not directed to the adjustment of all differences here, but hereafter. He hath

appointed a day in which he will judge all men impartially, and will reward each one as his works shall be. Meantime he does not separate himself from them, but if they will leave their sins he is faithful and just to forgive them their sins."

We passed by the same way over which Unbelief had led me, by the marts of trade, by the homes of the proud and selfish, by the cesspools of sin, by the council-chambers, and my eyes were opened to behold what was held from me before. I saw wherever sin rioted in indulgence and the godless sported themselves that God was near enough to trouble them. I heard the burdened consciences groan and the soul make its daily plaint; and I saw the wicked tremble at the consciousness of his presence.

Then he made me to know their end—their dreadful end. At his bidding I looked up and I saw a lifted hand, and in it a sword, and written upon its blade, "Eternal Justice." I saw the sword fall and smite them, and they perished. And I heard an angel cry, "Thou art righteous, O Lord, because thou hast judged thus. Thy judgments are true and righteous altogether." About the hosts of the oppressor I saw the avenging army of heaven marshaled under the lead of one who sat upon a white horse. He was clothed in a vesture dipped in blood; his eyes were as a flame of fire, and on his head were many crowns; and his name is called "The Word of God." And I looked until he scattered the armies of Might and re-marshaled those of down-trodden Right; and I saw that the race was not to the swift nor the battle to the strong; and he sheathed not his sword until it was proclaimed, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." His angels of mercy I saw fly in crowds to comfort the afflicted, to lift up the fallen, to restore the backslidden, to sustain the dying, and to convey their spirits to his bosom. At every cry of a believer a message of love was sent, either granting the petition or withholding it in mercy. And I sought but found not one forsaken of God, not one over whom there stretched not the overshadowing wings and beneath whom the everlasting arms were not placed. The widow found in him a husband, the orphan a father, the outcast a friend,

the sinner a savior. I heard him speak in the thunder of Sinai, in the throes of Calvary, and in the still small voice of his Spirit. Not in one age and in one clime, but in all ages and in all climes. Faith showed me him for whom my soul longed. And I clasped the Angel of Faith to my breast and cried, "Be thou with me always; for now I know that God is and that he is a rewarder of them that diligently seek him."

"If I ascend up into heaven, he is there; if I make my bed in hell, behold, he is there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall his hand lead me, and his right hand shall hold me."



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Martin Sumnerbell.

PROF. MARTYN SUMMERBELL, A. M.

Martyn Summerbell was born at Naples, New York, December 20, 1847. During his boyhood his father, Rev. B. F. Summerbell, was pastor at Providence, Rhode Island, Somerset, Massachusetts, and other churches in New England and New York.

Martyn was prepared for college at an academy at West Randolph, Vermont. He was a student at Union Christian College, Indiana, in 1864 and 1865; preached his first sermon at Palmer, Illinois, June 11, 1865; returned to the East and entered the College of the City of New York in 1866, and was graduated in 1871. He stood second in his class during the term. After graduating he taught grammar in the college for one year, having one hundred and forty-six young men placed in his charge. In 1872 he resigned this position to accept the vice-presidency of Friends' Seminary, in New York City. He held that position until July, 1880, when he resigned.

In 1866 he was called to a little congregation in the city of Brooklyn. Here he labored for fourteen years, resigning his charge in 1880 to accept the pulpit of the Franklin Street Church in Fall River, Massachusetts.

The work of building up the "Church of the Evangel" he did in addition to his labors as a student and teacher. That church is a monument to his energy and devotion.

Brother Summerbell was elected to a trusteeship of the Christian Biblical Institute, New York, in the year 1878, and to a non-resident professorship soon after that time. He continues to hold this relation to that school.

Prof. Summerbell is remarkable for industry and faithfulness in all duties committed to him. He is equally remarkable for the thoroughness of his scholarship and the generosity of his spirit.

SOURCE OF UNITY IN THE MOTHER CHURCH.

BY PROF. MARTYN SUMMERBELL, A. M.

"And the multitude of them that believed were of one heart and of one soul."
—ACTS 4: 32.

The rising church in Jerusalem is filled with wondrous tokens of vigor and progress. Virgil's Rumor—which crept, then rose upright, and next advanced with its head bathed in the clouds—did not more speedily leap to greatness.

Now in the company of the disciples all is consternation. The flock is scattered as sheep having no shepherd. The Master is dead! The Savior is crucified! The Christ is closed fast in Joseph's tomb, with Pilate's seal!

Next comes Pentecost, and with it one hundred and twenty confident Christians. The twelve is multiplied by ten. The sun rushes on his way and night falls with the ingathering of three thousand zealous converts.

Then follow daily accessions in throngs. The preaching of the word moves the people. A miracle is wrought at the beautiful gate, and a sermon follows. That sermon is the blessed means of touching the hearts of five thousand foes, who become friends of the gospel. Such results are marvelous. They exhibit intensest life, supremest consecration. The growth has been so rapid that the disciples are already a multitude. Precisely how many weeks pass before this record accurately describes the company of believers is unknown; but at all events they were few. Events here follow closely. In a few weeks a timid band of peasants becomes a courageous multitude, prepared to bid defiance to governors and kings. The word *plaithos*, indefinite though it be, clearly represents a vast company. Some such word is required to express the numerical strength resulting from

daily accessions of throngs numbered by thousands, hundreds, or tens.

But stranger far than mere multiplication of membership is the unity of life and purpose displayed in this phenomenal church. It is a community within a community. The physical landmarks of Jerusalem, the towering precipices, the beetling crags, or the serried battlements encircling the city are no more evident than the moral landmarks that environ the band of Christians. This inner community ranks as a unit. Says the historian of the book of Acts, "The multitude of believers had one heart and one soul." In ten days' search you will scarcely find a more graphic picture of unity. Number the cells, nay, the ultimate molecules, which in harmonious action compose the physical man. But there is no numbering them; they are countless for multitude. And what diversities they display. Divorced from their organic relations, reduced to inorganic elements, they would betray little concord.

You may imagine a curious experiment in chemistry. First find the exact quantities and proportions of the various salts, acids, and alkalies which enter the frame of an adult man. Obtain them and place them in a retort of sufficient size. Then finally pour on the mass the five and one-half pails of water in which each full-grown man is dissolved. The experiment would be doubly an experiment, for no chemist has tried or reported such a proceeding. But any man familiar with the properties of these conflicting substances can fancy a disturbance like the birth-throes of chaos, though on a smaller scale. The extreme diversities of their reactions would cause instant and vigorous conflict. But in the human body there is no such conflict. While the heart beats, while the soul sitting behind it governs, all these various elements unite in one common life. The man is one. You do not bid "Good-morning," or, "A prosperous voyage," to so many pounds of calcic phosphate and the rest of it to Mr. X. Y. Z. who owns the calcic phosphate. Ruled by one heart and one soul the atoms cease to wage atomic warfare and act in harmonious unity to form the body of the man.

And such is the force of St. Luke's figure in the lesson. The

church is one church. It has a personal, a corporate existence. Its membership, though a multitude, has lost the individuality of individuals. Personal interest is merged into the common interest. The whole body moves as one. It is thrilled by a single animating purpose. It has one heart and one soul.

The perfection of unity displayed in the Jerusalem church—the true mother church—renders its characteristics an interesting study. The type of church-life is as nearly perfect as may be attained before the earthly church is merged into the church of the first-born in heaven. When it can be said of five or six hundred Christians—to say nothing of a multitude—that they have one heart and one soul it is evident that a very advanced stage of Christian development has been reached—a stage so advanced that the most so far have known it by faith rather than by sight. The unity of the Jerusalem church may therefore stand before us giving example both of what is foreign to, and what is congenial with, the truest Christian unity—and this the more as it is seen that the special phases of Christian life in that perfect time possessed apostolic sanction. This effort at union was a right effort. The Holy Ghost inspired it. The Holy Ghost gave it success.

In connection with the discussion of the unity of the Jerusalem church it will be fitting to inquire if that unity consisted in a unity of opinion. This query possesses force because of current theories and action.

The longing for Christian union, through the ages, has been anxious and the effort to attain it prolonged. At this hour from every side its aspirations are heard. But the attentive observer perceives that its action has been, and still is, in a vigorous attempt to enforce unanimity of opinions. In this respect, if in none other, agreement, from the reign of Constantine downward, has been substantial and circumstantial. If elsewhere their interests are arrayed in opposing lines, here at least the mass of Protestants and the mass of Roman Catholics hold common sympathies.

The most ultramontane of all the Jesuits longs to see the church united. He detests sect and schism. He would have

all the world folded to the bosom of the church. He recognizes no obstacle to that union besides the blind perversity which leads Protestants and other heretics to scout his peculiar opinions and interpretations. He is an advocate of union—of his kind of union—in the most solemn earnest.

And, similarly, the most intolerant of Protestant intolerants pants for union. Nothing, in his view, is so simple as the means for making the church one. The instant that all the world becomes a convert to his interpretations and receives his peculiar theological bias all schism dies. His every effort to indoctrinate the world with his opinions is in the line of his kind of union. But these views are attended with difficulty. Admit their justice; let it stand that unanimity of opinion is vital to Christian union and every attempt to secure uniformity becomes hallowed. If unanimity of opinion be the main foundation of Christian union, the means to attain it will be better as they become more efficient. Such a doctrine, however, excuses the torture of Spanish Jews and heretics; it palliates the *dragonnades* in pursuit of the Huguenots after the revocation of the edict of Nantes; it sanctifies all the burnings by bloody Mary and all the ebbing and flowing of papal oppression in the Netherlands.

The view that union depends on converting the world to a single set of opinions is the mainstay of religious bigotry, and the ground all mined and countermined by the secret vaults of the iniquitous inquisition.

It is of interest to pursue the relations of this thought that unity implies uniformity of opinion since it is not confined to acknowledged intolerance. While it adds force to the whips and stings of bigotry, it may lurk in the honeyed smile of a professed liberalism. True liberalism in religion is an increasing power. Its influence has been singularly blessed. To live and let live is liberal. To believe that others have rights is liberal. To require of brother Christians what is essential to the faith and permit freedom of thought in non-essentials is liberal. To place the Bible above and beyond all creeds and disciplines is liberal. And yet, while such true liberalism is gaining upon the affections of religious men, there may come a spurious liberalism having

and making all these professions and withal as certainly bent on pressing its peculiarities as if it had sworn fealty to a dozen creeds.

The professed liberalist may possess a set of notions as special and separating as the Methodist discipline or the shorter catechism, which he will regard as peculiarly orthodox. Though unwritten he may teach a specific body of divinity. The Athanasian symbol may not more closely hedge in the divine essence than he limits it in sermons, and tracts, and contributions to the newspapers. One such may press ordinances of peculiar kinds; another may create new ordinances; another may manufacture a new nomenclature for the Sabbath, the sanctuary, and the pulpit. And meanwhile each of these imagines, while he advocates his specialty, that he is favoring Christian union. When once the world adopts his views of biblical interpretation union will prevail and thorns and thistles perish.

One such class finds it orthodox to address a preacher as "Elder." The title is not a general title in the churches. It is an ambiguous expression, meaning, in some places, a kind of official—not to say officious—layman, and in other places an ordained minister. It is not a biblical title—at least in its peculiar usage. The Scriptures never speak of "Elder Paul" or "Elder Timothy." The facts of the case are that the use mentioned is an innovation, and sanctioned by a minute fraction of the Christian world. But some good souls imagine that when they have indoctrinated some one into saying "Elder Smith" they have gained a victory for Christian union.

Others, also, practice calling the Sabbath "the Lord's day," and ministers "evangelists," and the communion service "breaking the loaf." These, and other such phrases, in their denomination are a badge of orthodoxy. The world that persists in saying "Sabbath" is heterodox. Some time or other they hope to convert the world to their peculiar phrasings, and then for the first they will associate with the world, and the flowers of Christian union will burst into blossom as the evening primrose snaps into bloom at set of sun.

And so it seems that according to general belief, opinion,

agreement in opinion, uniformity in opinion is the basis of Christian union. Wherefore, since so many so believing argue for, and labor for, uniformity in opinion, it is fitting to ask if the exceptional unity in the Jerusalem church was of this kind or no.

Some indications impel the conclusion that the multitude of believers, though of one heart and soul, were unfettered and free in the matter of individual opinion.

Here rises a distinction between faith and opinion. Many confound the two, calling their own opinions faith and the faith of others opinion. Matters of faith include all that the Bible utters so distinctly as to permit no denial that will not carry with it a denial of the Bible also. Faith concerns those profound and fundamental truths that have been held by the whole church always, everywhere. Faith concerns what is necessary to salvation.

When such truths are passed, when the feet tread debatable ground, when questions of interpretation, authority, or probability are broached, the realm is that of opinion. The Christian world is one in faith; its schisms have sprung from diversities of opinion. That God exists, that Jesus the Christ is the Savior of all that believe, that by his death we have life, that there shall be a resurrection from the dead, that the righteous shall shine as the sun in the kingdom of their Father, are all of faith. On the contrary, how God exists, that is, the relation of the personalities of the divine essence, the peculiar interpenetration of Father, Son, and Spirit, and the specific functions of the Christian ministry, whether there shall be but two orders in the ministry—preachers and deacons—or three—bishops, ministers, and deacons—or other three—preachers, lay elders, and deacons—and whether the final catastrophe of our solar system shall be precipitated this year, or next year, or forty centuries hence—all these furnish a totally different class of questions. These are debatable. Sides may be taken respecting them, and yet the antagonists on both may accept the Bible as a divine revelation. These are, therefore, matters of opinion. Their acceptance or rejection has naught to do with salvation in the next world or with Christian usefulness in this world. This certifies the more

that they are matters of opinion. Understanding, therefore, this distinction between faith and opinion, it can be readily demonstrated that the unity of heart and soul in the Jerusalem church was not based on uniformity of opinion. In the Jerusalem church uniformity of opinion was not only improbable, it was impossible.

The unity of the Jerusalem church could not rise from a unity in opinion because of the complex character of the material of which that church was formed. Men educated under various and widely-diverging influences possess, of necessity, the most widely-divergent opinions. Bring up one lad in St. John's Roman Catholic College, another at Presbyterian Princeton, and another at Universalist Canton, and their opinions will mix less like drops of peaceful dew than like niter, charcoal, and brimstone.

What is the distance from London to Paris? A rough estimate gives you from London to Dover, by rail, seventy miles; from Dover to Calais, by steamer, twenty seven miles; and thence to Paris, by rail, two hundred miles—in all, two hundred and ninety-seven miles. Yet the traveler passing that distance enters a new world. He finds not only a strange language and strange kinds of men, but strange food, strange opinions, strange morals. The Frenchman adores what the Englishman abhors, and the Englishman steadily pursues what would kill a Frenchman from monotony and disgust. Where do French opinions and English opinions meet in harmony? Compare French art and English art, French homes and English homes, the French Sabbath and the English Sabbath. There is no agreement. And yet Paris and London are apart but three hundred miles, and this is the nineteenth century—the century of intelligence, of travel, of newspapers, of telegraphs and telephones. To make the illustration more rigid, compare a French orthodox Christian with an English orthodox Christian. Even if united in the common faith of the cross, all the intelligence of the age, all the influence of scripture, all the eminent Christian spirit of each would not prevent the largest difference on questions of inspiration, morals, ceremonies, and the outward proprieties of religion. And all

this is to-day, in this year of our Lord 1881! Consider in comparison with this that company in Jerusalem eighteen centuries back. That was the time of isolation, of local education, of local prejudice. Every great city had its own standard of morality and its own opinions in religious propriety and in philosophy. Rome wielded the political scepter—chance, locality, or prejudice governed the mind. In the isolation of capitals vanity made the popular sentiment of one city—for the reason that it was of one city—unpopular in another city. And these local opinions and prejudices were branded on the lives of citizens. Better than by their national garb, as well as by provincial dialects, men could be identified as Athenians, or Corinthians, or Romans by their moral, religious, and philosophical opinions. Now read, in this connection, the material of the meeting which gave the first grand demonstration of gospel power. Here were Parthians, Medes, Elamites, Mesopotamians, dwellers in Judea, Cappadocia, Pontus, Phrygia, Pamphylia, Egypt, Libya about Cyrene, strangers of Rome, Jews, proselytes, Cretes, and Arabians. This catalogue covers the then civilized world, stretching from the Euphrates to the Tiber, from the Black Sea to the delta of the Nile. The audience consists of men who have been molded by the influences of various civilizations, various religions, various philosophies, various citizenships. These variations had been bred into their bone and marrow. If in the nineteenth century a Christian of Paris has such diverse views from a Christian of London, only three hundred miles away, what diversities must have betrayed themselves in that Jerusalem church which had existed but a few weeks or months and comprised material trained and educated in the remotest quarters of the civilized world? There was no river of forgetfulness in which to plunge the converts of Pentecost and so remove all trace of years of reflection and experience. If that church was one in heart and soul at that time and under such environments it must have been one in something besides uniformity of opinion.

The impossibility that uniformity of opinion could have prevailed in the Jerusalem church appears, further, from the complete absence of machinery to produce uniformity. Opinions

grow. That every student of religions understands. But growth of opinion is not consistent with uniformity. Uniformity is not growth, it is repression. While opinions grow, diversities multiply in the nature of the case. Uniformity—repression of growth in opinion—can be effected only by the aid of powerful machinery and well-drilled familiars. This is shown in the history of any peculiar religious movement. How are men made and kept Adventists? Societies are organized to propagate Advent views, and newspapers, books, and tracts are spread broadcast wherever hope of converts is dimly shadowed.

An earnest effort is now in progress favoring holiness. And so there are special meetings for the promotion of holiness, special tracts, special papers, special books, specialist preachers and exhorters. All this is part of the machinery for the propagation of a specific opinion. Observe a remarkable effort in the like direction in the house of Israel at the coming of Jesus. There uniformity in opinion was the imperative test of orthodoxy. For the maintenance of uniformity growth of opinion and original thought were systematically crushed. The machinery to this end was well devised and well managed. A special caste—that of the rabbis—was instituted to teach the law—a caste opposed to even the name of innovation. Every study that could taint the people's opinions was prohibited, and the mind of every scholar focused on the law. No foreign culture was suffered. A curse was laid on every Jew who should keep a pig or teach his child Greek. No foreigner was allowed to study Hebrew. St. Jerome narrates circumstantially his difficulties in finding a Jew in Jerusalem or Bethlehem who would at any price give him assistance in reading the national tongue. Here was a special mechanism to restrain the development of Jewish opinion. But in the Jerusalem church nothing of this character appears. The material composing the church was of the most diverse origin, education, and opinions, and besides that nothing is seen which appears intended to alter, correct, or counteract such diversities.

A certain school of brethren, in our remembrance, once taught vigorously through the press that machinery is power; and in that belief cumbrous departmental organizations have

been instituted to perform a homeopathic quantity of work. But in the Jerusalem church neither track, trace, nor remembrance of complicated machinery can be found. The book of Acts proves that Christianity in its rise was life, not mechanism. The lack of the church to-day is thus indicated. The want now is, not machinery, but steam. Given the simplicity in method of the first century, and behind that put energy, devotion, consecration, Christian love, and results will follow to astonish the world. Then there would not be uniformity of opinion, but something far better—life, success, oneness of heart and soul in Christ.

Furthermore, uniformity of opinion could not have existed in the Jerusalem church as the basis of union, since uniformity of opinion is impossible for any length of time under any circumstances. Some social reformers would delight to have the rearrangement of all property. They would take the wealth of the world and divide it equally. How long would the division last? The keen witted would save and increase their store. The improvident would profusely waste their store. There is no patent process for abolishing the distinction of thrift and spendthrift, and so abolishing the distinction of rich and poor. And similarly no patent process can abolish difference in opinion. Could every previous impression on the intellect of the race be obliterated, and then every mind be restocked with opinions precisely identical in kind and amount, the uniformity would not outlast a single night. Some would forget, some would ignore, some would think, some would be affected variously by the various influences to which they were subjected.

Rev. Joseph Cook once quoted Schopenhauer's analysis of conscience, the elements of which were fire, fear of man, superstition, prejudice, vanity, and custom. There is just enough truth in this scorching *resume* to show that conscience may not be always uniform in various constitutions. Surely, then, opinion will be less probably uniform. The utmost that can be done to secure uniformity is to select one prominent opinion and press that. This is the course of Catholicism, which makes the supremacy of the church the dominant influence. But while men

can agree on a single sentiment or dogma, no body of men can agree absolutely on a body of divinity. With all the efforts of Calvinists Calvinism is not what it was twenty-five years ago; nor was it then what Calvin made it in Geneva. Methodism is not the same now that it was in 1825—still less what it was in 1800. Baptists may agree on the quantity of water necessary to legalize the rite on which they lay so much stress, but nevertheless, on other points in the same Baptist church you will find as wide diversities as exist between any two evangelical denominations. The conclusion from all of which is that general uniformity of opinion as man is constituted can be neither attained nor maintained. The attempt is impracticable, and proposes impossibilities.

Again, and finally, it is impossible that uniformity of opinion formed the basis of the Jerusalem church, since the apostles expressly encourage diversities of opinion. From St Paul (Romans 14: 1) the scholar learns that brethren weak in the faith were to be received and not be worried afterward with doubtful disputations. On so weighty a matter as the custom which from Moses had marked the entrance of a man-child into the Jewish household, brethren were to be untrammelled. The apostle to the gentiles on mission journeys did not seek to control opinion, but yielded to it, becoming all things to all men, that he might by all means save some. The latitude for freedom of thought afforded the brethren was wide. A list worthy of calmest consideration is given in second Colossians. No brother was to be judged respecting food or drink, even though each had been offered to idols. No one should trouble him concerning feast days, or new moons, or Sabbaths, or affectation of holiness, or the worship of angels. In all these points, as in the observance of festivals, each man was to be fully persuaded in his own mind.

It is not here contended that this liberty was immediately conceded. On one or two points of Jewish observance there had been great unanimity because of past training. Though from all parts of the earth, the members of that church had been inducted into the household of Israel by a form which they desired to perpetuate in the Christian church. On that desire a

sharp debate arose. The old system soon yielded. Why did it yield? Some principle was involved. What was the principle which decided the controversy? If uniformity of opinion had been required in all things there would have been good ground for holding this custom. Why it failed was simply because here, as elsewhere, the principle was in force that brother should not judge brother, that each should be fully persuaded in his own mind. This principle had no battle for existence, though some of its logical conclusions had, and why? The readiest solution is that the principle had been practiced from the beginning. The Jerusalem church—the true mother church—was one in heart and soul; but was not one in notions, prejudices, and opinions.

What, then, constituted its marvelous unity? for united it certainly was. Despite the variations of belief on all general and philosophical questions that must have obtained, the body was of one heart and one soul. All variations were restrained, all centrifugal forces held by one common impulse, born of a common faith. And faith did not then mean what the enthusiastic adherent of denominations means by faith. It was not a system of theology, but an intensely passionate faith in the Christ as the Redeemer and Savior. This is instantly manifest on comparison of the rise and growth of the Jerusalem church with the rise and growth of a sect. The latter teaches dogma, dogma, all dogma; the former taught Jesus, Jesus, all Jesus. In everything the Christ was chief, and faith in him supreme. Belief in him made a pagan a Christian, and gave the promise of salvation. All sermons were full of Jesus. All special questions were subordinate to submission to the Savior. When Philip sits in the chariot going down by way of Gaza it is not to tell the eunuch what ceremony was a prerequisite to the communion, not to unfold any peculiar opinion, but to preach Jesus. How all was subordinate to Jesus is beautifully expressed in an oft-quoted text in St. Mark. Its precise language is significant. Some would rejoice could they find in their Bibles the saying, “He that believeth and is baptized shall be saved, but he that is unbaptized shall be damned.” With them the outward rite is of

utmost and commanding importance. But the passage, as traced by the pen of inspiration, declares that faith is the essential thing. Faith in the Christ, belief in the Christ, is never omitted from the thought. "He that believeth not," in him rests condemnation.

The intensity of devotion to the Savior at that time we can with difficulty apprehend. The burning glass is a popular scientific toy. It gathers the rays of the noonday sun and refracts them into a shining, fervent spot of light and heat. And the early faith focused men's thought and devotion. Where now some urge attention to thirty-nine or ninety-five matters of minor import—many of them non-essential—and so scatter energy and fervency, the Christian of the first century centered all his faculties of love and consecration in Jesus. Christ was the Rock, Christ the Foundation, Christ the Alpha and Omega, Christ the great Shepherd of the sheep, Christ our Passover sacrificed for us, Christ the King of kings and Lord of lords. Wherever an apostle went he sought not to establish opinions but to tell lost sinners of Jesus.

Devout supporters of denominations have at times claimed St. Paul as a Baptist. No lance need be set on rest to attack the Baptists. They are a noble people, and have contended zealously and unto blood for toleration in religion. But sometimes misled by zeal some have called St. Paul a Baptist. If that were the case he took a peculiar stand. What would happen to-day if some good Baptist minister, in a Baptist association, should declare of himself like St. Paul, "I thank God that I baptized none of you but Crispus and Gaius, . . . for Christ sent me not to baptize but to preach the gospel?" What adherent of any denomination would feel at liberty to give such prominence to the Redeemer, and so unreservedly thrust his denominational specialty into the background? Then Christ was all, and in all. And in consequence they were one in him. All the enthusiasm of their souls was roused to spread his gospel and his love. From a very unorthodox source comes a confirmation of these remarks.

Mr. Frothingham bears witness to the intensity of faith in

Jesus (see *Cradle of the Christ*, page 75.) “The believers lived out of themselves, in an ideal, a supernatural sphere; their hearts were in heaven with their Master. . . . They were transported at times beyond themselves by the prospect of the Lord’s nearness. . . . Their small, upper chamber seemed to tremble and dilate in sympathy with their feelings; the ceiling appeared to lift, they were moved by an impulse which they could not account for, and regarded themselves as inspired.” The author quoted testifies that “they regarded themselves as inspired.” He thinks they were not, but they differ. Christians will generally prefer their view of the case. But at all events their central bond was love for Jesus, devotion to the cross. That gave them power, success, influence, God’s blessing.

The Jerusalem church is the example for all churches. It has been seen that uniformity of opinion was not their basis of union. Impossible then, it is impossible now. Advocates of special opinions, while advocating union and at the same time pushing their specialties, are murdering union. How soon can the peculiarity of any one denomination become universal? The millennium may come when the advocates of hell or of no hell mutually convert each other; or when all Baptists and all pedobaptists have exchanged positions; or when episcopacy and presbytery are equally triumphant over each other. But how much nearer union will the world be then when all present combatants have been made proselytes by their opponents?

The real direction for effective unity is not in pressing but in ignoring specialties. Hold fast the faith in Christ. Hold fast the grand truths centering in Christ, which the household of faith scattered abroad everywhere unites in believing. The power of the gospel is not in notions, not in opinions, but in Christ. The men that have power with God to-day have put notions behind them that they may walk with Christ. Mr. Moody is doing good because with him Christ is first, his advent opinions last. And in this respect the church is returning to the Jerusalem model. It is becoming a small matter whether a man sits or kneels as he receives the communion. The principal thing is, “Does he love Jesus?” Among earnest Christians the subtle

discussions respecting the subsistencies of the divine essence are of less moment than the question, "Does this man have Christ in his heart the hope of glory?"

And this understanding of the direction of union in Christ is becoming more widely known and honored. In many directions machinery to control or repress opinion is less beloved. Many churches are encouraging diversity of opinion in the ministry and the laity, and are nevertheless healthily active, and wholesomely united, being one in Christ. In such churches, in such a denomination the divine life governs, and as life in the body binds each escaping atom and holds it fast to duty in the physical body, so Christ in his people becomes their single heart, their single soul.

N. SUMMERBELL, D. D.

(Abridged from a large quarto entitled "Cincinnati—Past and Present: Exhibiting the Life and Labors of its Leading Men," by M. Joblin & Co. 1872.)

N. Summerbell, D. D., long known as the pastor of Bible Chapel, in Cincinnati, and at the present time the oldest pastor in Cincinnati, was born at Peekskill, New York, on the 8th of March, 1816. His father, Rev. James Summerbell, was a minister in the Methodist Church; but Nicholas early began to develop great reverence for the Scriptures and a corresponding dislike to human authorities in religion. He was converted in New York City, in 1837, under the ministry of Rev. I. N. Walter, of the Christian Church, and was ordained at Little Compton, Rhode Island, in 1839.

His early ministry was in New York City, New England, and New Jersey. From the beginning he was an unwearied Bible student, attending school by day and studying the word of God by night. The first winter after his conversion he studied the Bible carefully and adopted its principles as the government of his life.

This preference for the Bible has led his brethren to call upon Mr. Summerbell to defend their principles; and he has held several protracted discussions, the first with Mr. Phillips, at Henry, Illinois, lasting nine days. He has met, altogether, twenty-one men at different times. It is due to Mr. Summerbell to say that these discussions were not provoked by a want of charity on his part, none of them being men whom he had before met, and, consequently, the discussions were not sought or provoked by him, but were conducted in defense of his brethren.

From our limited opportunities we judge him possessed of great versatility of talent, with social qualities of a high order, and to be a man of great erudition, and such command of lan-

guage and powerful address as would be very discouraging to an opponent, especially if defending error.

Mr. Summerbell is remarkably charitable in his views. He thinks that every disciple of Jesus, no matter of what sect or nation, should have our fellowship and care, thinking that in most cases the powerful sects, proud of numbers, are, in the sight of God, more heretical than the straying lambs they excommunicate.

As pastor, Mr. Summerbell has resided at Little Compton, R. I., at Branchville, N. J., at Johnsonsburgh, at Milford, at Cincinnati, Ohio, at Yellow Springs, at Conneaut, Ohio, at Greenville, Ohio, at Enon, Ohio, and at New Bedford, Massachusetts; as missionary, at Des Moines, Iowa; as college president, at Merom, Indiana; and as editor, at Dayton, Ohio. He is now at New Bedford, Massachusetts.

He has published many works, among the most important of which are a "History of the Christian Church," A. D. 1852, in one volume, pp. 384; "History of the Christians," A. D. 1870, pp. 560; and "Discussions," 1879, pp. 432. He edited and published the *Christian Pulpit* for several years, preparing bound volumes, royal octavo, of 448 pages. Some of his larger works have gone through several editions.

As before stated, his father was a minister. He has two brothers (Rev. James Summerbell and Rev. B. F. Summerbell) who are ministers. His only son, Prof. J. J. Summerbell, A. M., and his brother B. F.'s only son, Prof. Martyn Summerbell, A. M., are ministers. All are men of reputation and learning.



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THE MISSIONARY AND THE KING.

BY N. SUMMERBELL, D. D.

"Almost thou persuadest me to be a Christian."—ACTS 26: 28.

The text is the confession of a king. The sermon is the appeal of a missionary who stands between the living and the dead, and offers immortality to man. The king sat in judgment surrounded by his court. The missionary stood in chains, guarded by the officers. In that age all kings and all officers were opposed to Christ. All is changed now, and the proudest monarchs bow to the crucified One. But in this case the king represents an unbelieving world, and the missionary the incoming Christianity. Therefore this sermon is the believer's answer to the unbelief of all. The king, though born a Hebrew, was by education a pagan. The missionary was a Christian, one of the earliest and ablest converts to a celestial religion, in the converts to which self is dead, but Christ lives in him a heavenly life. In the true Christian life Christ's life is reproduced day by day. The great mass of professors are not possessors, but like the king, counted believers only from their believing parents, while in practice pagans. The king said, "Thou art permitted to speak for thyself." Then the missionary said, "I think myself happy, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews. I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them I persecuted them even unto strange cities. Wherefore I beseech thee

to hear me patiently." He then rehearsed the story of his early life, told of his conversion, and startled the king by exclaiming, "Why should it be thought a thing incredible with you that God should raise the dead?" This appeal changed the scene. It summoned the king to the judgment-seat of his own conscience, and the king was put on trial.

Such is the power of the Christian religion. It is aggressive. To the alien its appeal is to reason. Before that tribunal even its enemies must consent to answer. It thus convicts its enemies and converts them into friends willing to lay down their life for the religion they once opposed. All of its recruits are from the ranks of its enemies. The Christian comes teaching celestial science, establishing lessons of virtue, planting seeds of civilization, and advocating every ascending principle. His mission is the recovery of the lost, and offers salvation for every one. He pleads for the fallen, offers succor to the weak, has benevolence for the poor, education for the ignorant, and improvement for all. In the Christian's work temples arise, adorning every village with models of architecture. In his religion the perishing find hope, the lost find salvation, the troubled comfort. In his learning science flourishes, colleges arise, learning lifts the lowly to high places, and the saved bless the world by a heavenly life. His religion is a constant saving power ministering to the afflicted, blessing men and glorifying God. Unbelieving kings and self-willed sensualists oppose it. But what can they oppose to it? Atheism strengthens crime by hiding God from the soul. It would soon reduce Christian continents to pagan deserts. What would it do? Demolish our churches, destroy our Bibles, extinguish our faith, silence the pulpit, make dumb the lips of prayer, dry up the channels of benevolence, sink despair in place of hope, cut down human existence from life eternal to earth's moment of time, rob man of his soul and God of his universe, do away with the funeral service, and burn or bury the dead as dogs. It would leave no grace for the fallen, no religion to comfort the dying, no heaven for the despairing, no Jesus to save. What would it erect in place of all this? Temples of sin and shame! I drop the veil! Evolution! Name it not! Will you turn back the

hands of Time's dial to a fancied period when man was emerging from the brute, without law or religion, God or gospel, as the paradise of skeptics? Who desires such a paradise, a reign of passion, sensuality, and sin, the atheist's heaven? The king had seen enough of this in pagan Rome, and shuddered at the thought. Yes, something must be true. Atheism might answer if nothing existed; but we exist, and existence must be accounted for. Whence comes man? What is his origin? What his destiny? Science can not answer. "The worldly wisdom knew not God." Religion must answer. It is the mother of science. It builds colleges and universities, it promotes philosophy, it appeals to reason. All things always existed or grew out of some things which always existed, or there is an intelligent Creator. If you answer that all things always existed, you are bound to account for the absence of earlier history. If some always existed you are bound to account for the absence of earlier development. Why this tardy growth? Eternity is a very long time, and the journey seems just begun. If all sprung from nothing, when and how? And what gave it the start, and why so late? It is as impossible for nothing to create a monad as a man. *Ex nihilo nihil fit*. Out of nothing nothing comes. Protoplasm, primordial germs, or fiery vapors require a Creator as well as the sea bound earth or fiery sun. Epicurus taught that two things were necessarily eternal—space and atoms. That atoms, when combined, produce the qualities which affect the senses, as color, sound, etc. To this material force he even ascribes the birth of the soul.

"The platonic philosophers, when they considered the visible, and vital, and intellectual system, found that besides sluggish and inanimate matter, which has a shadowy being, and is a small remove above nothing, there existed in the universe life and active power; above that, reason, understanding, wisdom; above that, goodness, above which there could be no imaginable perfection. The same things they found in every man who acts according to his nature; namely, life, reason, and goodness."

Every observing gardener now knows that inorganic matter is not only not a begotter of life, nor a nurse, but its food. The

two are at war. The force of inorganic matter is to disorganize both plant and animal, and reduce them to dust. But the wise Creator has given the seed and shoot life-force in itself, which reaches out and devours the unorganized atoms, or failing of life-force is quickly disorganized by the dead matter. So far, therefore, from dead matter creating life-seed, its tendency is to destroy it, which it does whenever the immature seed is placed in its power without sufficient life-force in itself to prey upon the atoms. Organic life requires three conditions. Seed, with its own life force sufficient to resist its common enemy, dead matter; food for its incipient stages, as in the mammalia, its mother's blood or milk, and in the plant the incipient sugar and starch in the parent seed; and third, power to overcome and appropriate food from the inorganic dead matter around it. Animal insects, birds and fishes, are provided for. "Thou openest thine hand and satisfiest the desire of every living thing." (Psalms 145: 16.)

The tiny plant and giant oak devours or is devoured. By its own internal life the seed matured resists the decomposing agencies of dead matter, and devours the particles—atoms—as truly as does the young bird the insect. It lives by its own life-force, appropriating the atoms to its own use. Let this internal life-force cease, and the cereal, bulb, or root is a prey to inorganic matter, and returns dust to dust. Epicurus' dead atoms are not begotten of life, nor even a willing nurse, but work in their own department of death. Every gardener can cure Epicurus of his mistake in supposing a creation without a creator. Indeed, the whole skeptic school proceed upon the theory that farmers are fools for not knowing that atoms create seed, plants, and principles at pleasure. If it were true that he finds in the atom all possibilities he can not be blamed for worshiping it, for in it he has found his God. It is to him the symbol of "the unknown God whom he ignorantly worships."

The pantheist transfers self-existence from an intelligent Creator to all created things, which only multiplies his difficulty, as it is easier to suppose one intelligent Creator than a million without intelligence, creating worlds of law, love, and happiness,

and harmony. If nature were without harmony pantheism might be true, if without order materialism might be true, if without revelation deism might be true. But nature is brilliant with wisdom, eloquent with order, and full of benevolence. Every atom is an argument against the atheist, every zephyr an anthem of praise to the great Creator.

Parker says on the words of the fool, “ ‘The fool hath said in his heart, There is no God.’ (Psalms 14: 1.) If the fool holds up his five fingers and says, ‘There is no hand,’ I shall believe that the fool thinks so; but when a philosopher says, ‘There is no God,’ I do not believe that he thinks so, but only that he thinks that he thinks so.” A certain king denied the existence of an honest atheist. A soldier was reported to him by his officer. “Present him,” said the king. “Do you believe in God?” “I do not,” said the soldier. The king replied, “I am sorry for you, for you are to die immediately,” and gave orders for his immediate execution. The soldier fell on his knees, begging piteously for an hour, only one hour for prayer. The king ordered him back to the ranks—an atheist no more.

Such men have talent or dead faith, but in the midst of pleasure forget God. Thus Robert G. Ingersoll, at the funeral of his brother, said, “In the night of death hope sees a star, and listening love can hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, ‘I am better now.’ Let us believe, in spite of doubts and dogmas, and tears and fears, that these dear words are true of all the countless dead. And now to you who have been chosen from among the many men he loved, to do the last sad office for the dead, we give his sacred dust. Speech can not contain our love.” What excuse had he, who robs others of hope, to speak of “sacred dust,” and “listening love,” and “rustling wing,” beyond the grave. “Let us believe,” said the great teacher of unbelief. The missionary said, “Know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers. Unto

which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake I am accused." The missionary exclaimed, "King Agrippa, believest thou the prophets? I know that thou believest." The missionary, like his Master, appealed to reason as well as to revelation. Both were text-books for Jesus. To the natural man reason is most convincing, and reason points to a hereafter, convincing the understanding by

- I. Common opinion. .
- II. Human capacity.
- III. Universal desire. .
- IV. Utility.

I. Common opinion. *Vox populi, vox Dei*. The voice of the people is the voice of God. Socrates worded it "the opinion of former generations," making it the second of his three arguments for natural immortality of the soul—a doctrine unknown to the Bible, as follows:

1. Common opinion. Socrates argued the natural immortality of the soul. 1. From its native dignity. 2. The opinion of former generations. 3. Its relation to God.

Thus the philosopher made common opinion the second of his three great arguments for immortality. Common opinion when general is unanswerable, therefore the proverb *vox populi, vox Dei*, the voice of the people is the voice of God. "Can this faith, so universal, be a delusion? So entire a consent of mankind implies more than a mirage. God is not so false as to inspire this faith without a foundation of truth."

What obtains in all ages and nations, by the equal consent of sage, saint, and savage, the hope of the good and the dread of the bad, proves an instinct in the constitution planted by the hand of the great Creator. It is by this instinct that all nations understand alike the cardinal virtues forming the basis of all perception of right, and readily to approve of the Christian religion. Of this hope their poets sing, their philosophers reason, and their dying hope. Saint Paul says, "He that hath wrought us for the selfsame thing is God." (I. Corinthians 5: 5; Romans, 8: 20.)

Theodore Parker says, "The doctrine of eternal life is always popular. If you were to poll the world to-day, nine hundred and ninety-nine out of every thousand would give their vote for immortality. Most men think that they take it on trust from the mouth of their priest, or from revelation—but it is not so—like what else comes from the primitive instinct of the human heart. We take it on trust from the great Father." Yet Parker was a man of science, for true science and religion agree in substance, while sophists and bigots fight over shadows.

The word of God—three thousand years ago—said the Lord "stretcheth out the north over an empty place, and hangeth the earth upon nothing." (Job 26: 7.) But five hundred years after this, Aristotle, the world's greatest scientist, denied the revolution of the earth, and science, so-called, obscured the sun till Copernicus, a priest, dissipated the cloud, and Kepler established the fact. Even then, Sir Francis Bacon, the scientist, placed his dark hand over the sun, pointing back to Aristotle, the pagan; but Newton, the Christian, removed the hand so effectually that he gave up that Galileo was right, and that infallibility was wrong.* Even nature has a soul. Attraction, magnetism, electricity do not cease with the body. Visible things molder and decay, but these do not decay. The "I" myself in man is superior to decay. The Master said of persecutors, they "are not able to kill the soul." This spirit in man is himself the pilot that directs the brain, and guides the heart, and governs the body. The spirit wills. It comprehends the body, but the body can not comprehend it. This spirit, kindred to angels, is the "I myself," of which the missionary said, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." But the sensual mind shrinking back cries, "Woe is me if there be a God, for then am I accountable." The sensual passions sink the soul, which else naturally ascends.

*Remember that Roger Bacon, Copernicus, Kepler, Galileo, Linnæus, Newton, Descartes, Agassiz, the most eminent scientists, were all Christians.

II. Capacity. The king had been educated at Rome and understood philosophy. In this the missionary was a master sent to "show light unto the people;" and he encouraged the king to come, saying: "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Capacity implies opportunity; but no soul ever matured in earth's limited time. This world is too narrow for the soul's growth. Its capacity is adapted to a broader field and a longer season. The great good Father, who does not give eyes without sight nor appetite without food, does not give moral and intellectual capacity without commensurate opportunity to mature. Flowers and fruits, birds and brutes have ample opportunity to mature; but no man comes to maturity in time. He circumnavigates the earth, computes its weight, and numbers its atoms; he measures the distance to the stars, and by faith sees afar off a better country, and lays down his pen confessing himself a pilgrim and stranger upon the earth "seeking a country"—driven forward so violently that he has scarce time to examine this.

To fishes in the dark cave God gives no eyes. Would God mock the soul with eyes of faith were there no future to see? Columbus, by reason, saw opposite Asia a western world. Huss, in Rome's oppression, saw the coming Bible church. Faith, as an equivalent for man's hope, sees the distant heaven. Here the work of man is only begun. The scholar dies at his desk and the book is closed at the first chapter; but the lesson shall be resumed. "I seem," said Sir Isaac Newton, "as a traveler walking by the sea shore picking up here and there a pebble while the great ocean of knowledge lies unexplored before me." The missionary said, "Why should it be thought a thing incredible with you that God should raise the dead?" and the proud monarch replied: "Almost thou persuadest me to be a Christian."

III. Universal desire is proof of a future life as a reward. The king knew the philosophy of those who said:

" Whence springs this pleasing hope, this fond desire,
 This longing after immortality?
 From whence this dread, this inward horror
 Of falling into naught? Why shrinks the soul
 Back on herself and startles at destruction?
 'Tis the divinity that stirs within us;
 'Tis heaven that points out an hereafter
 And intimates eternity to man."

This natural dread of falling into naught is relieved by faith.
 " For the creature was made subject to vanity, not willingly, but
 by reason of him who hath subjected the same in hope; because
 the creature itself also shall be delivered from the bondage of
 corruption into the glorious liberty of the children of God." This
 liberty is freedom from sin and death; not heaven alone, but a
 heavenly state. " Now he that hath wrought us for the selfsame
 thing is God, who also hath given unto us the earnest of the Spirit.
 Whilst we are at home in the body we are absent from the Lord;
 . . . willing, rather, to be absent from the body and to be present
 with the Lord. Wherefore we labor, that, whether present or absent,
 we may be accepted of him."

Earth itself, when sin is ended, will form a mansion in our
 Father's house, where, with spiritual bodies and spiritual power,
 knowledge, and holiness, we shall dwell with God forever. As the
 " mock suns of the Arctic regions imply that there is a real sun,
 so these shadowy beliefs are simply a reality."

Agrippa saw this as afar off; but how could he be a Christian?
 His father killed James (Acts 12: 2); his great-grandfather slew
 the infants of Bethlehem (Matt. 2); the pagan emperor, Claudius,
 was his friend and patron; and his heart was full of this world.
 Almost persuaded was as far as he could go, and this led to the door
 of the second death—opposite heaven. This state is begun here.
 Pride, cupidity, and sensuality lead to eternal death. Criminals
 are excluded here as well as there. The dunce is expelled from
 school, the criminal from college, the sinner from society. Is the
 punishment objectionable? Destroy it by reforming. Cease to sin and
 you annihilate punishment. Fight not with fate. God is not mocked.
 He com-

mands and it is done. Your soul desires salvation. Seek it in Christ and thou shalt live; but turn to a sensual philosophy and death shall be thy doom. How mad the skeptic to turn from future life to seek fraternity with brutes while invited to rise to companionship with angels! Brutes have no souls, know no God, no worship, no religion. Yet the skeptic aspires to be like them.

A lady in Paris, annoyed by an egotist, privately requested him to spare the company the mortification of listening to his infidel opinions. "Pardon me," he replied, "I did not suppose that in a company like this, where wit vies with grace, I alone should have the honor of not believing in a God." "You are not alone, sir," she replied; "my dog and my cat share the honor with you, only they have modesty enough not to boast of it."

IV. Utility. The king understood logic; but logic is a poor reasoner against appetite. He had been reared in the court of the Cæsars, in the society of Nero, Agrippina, and Octavia, where indulgence of every form was fashionable; but *cui bono?* is the question. What good? To what end is the universe if death ends all? There is no other great work without an adequate design. The flowers and fruits, the early berry and later harvest alike show wise design. The simplest tool as well as the most complicated machinery has a purpose commensurate with its magnitude. All nature ministers to man. The seasons come in their order and spread their fruits for him. The sea supplies his pleasures and his wants. All nature pours her treasures at his feet. Why all this expenditure if man has no higher destiny than death? The logic of existence demands immortal life as its equivalent.

The utility of the doctrine of Christ is also manifest in exalting man. It reveals something to live for. Noble works survive. Souls saved live forever. Such considerations are powerful inducements to virtue. Therefore the best men and the best families in every neighborhood are Christians. The best works are the works of Christians. The good love the Bible; the bad hate it. On the pirate ships or gambling-table it is not seen.

Yet a philosopher says: "When a man is influenced by the hope and fear of a future world he is a higher being, much higher, than when his life was the limit of his thoughts." Why not? Materialism robs a man of his soul, his God, and his hope of heaven. Starting thus impoverished in faith, he can not be expected to be rich in works. Without a future life there is no perfect equity, no adequate reward, no equal punishment for vice or virtue.

But now is Christ risen from the dead and become the first-fruits of them that slept. Life and immortality are brought to light. Thirteen times was the Savior seen after his resurrection, and known by many infallible proofs. Many saints rose after Jesus, and some, while living, were "caught up into paradise to the third heaven." The light was so bright as to dispel the darkness of the tomb and cause the Christians eagerly to desire to die immediately to be with their Lord. Immortality is freedom from death, because freedom from sin, the cause of death. But only to them who by patient continuance in well-doing seek for glory, and honor, and immortality—eternal life—is the promise given. This thought alarmed the king. His sin-polluted soul shrunk from the test. A Christian is a pure man. He walks by the golden rule. He loves God and his fellow-man. He is truthful, merciful, just, and generous. He abhors oppression and fraud. Bigotry and persecution are offensive to him. Christianity is the *Magna Charta* of liberty. "Call no man master," said Jesus. How, then, can tyrants be Christians? Agrippa had been educated at Rome, where he had seen Christians suffer, and knew their ardent hope and blameless lives. Peter wrote: "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." A Christian is holy, harmless, self-denying, kind, friendly, patient, peaceable. Oh! how could the king be a Christian? Opposition to Christianity can never be successful.

The king was troubled or interested most when the missionary appealed to the prophets. He was acquainted with the writings of men; but the Scriptures are the word of God, given by inspiration, and confirmed by signs and miracles, and containing

prophecy constantly being fulfilled. Every event of the Savior's life and death was accurately foretold. The overthrow of Jerusalem, the scattering of the Jews, and the final triumph of the church—all these are miracles in constant course of fulfillment. Prophecy instructs God's people in future events, and thereby confirms the faithful, strengthens the weak, and keeps the knowledge of God before the people.

The words of God are living words. All feel this when they read the Bible. Some prize most the purity of its precepts, and others the blessedness of its promises. Not a few are overwhelmed with the majesty of its language, but most with its wonderful wisdom. Sinners feel most its convicting power, and Christians its spiritual power, while atheists stand most in awe of the evidences of God's love and the wonderful divine character of the Savior. Some find more food in its high mysteries, and others in its simplicity. Philosophers wonder how the writers freed themselves from the universal corruption, and partisans wonder how they freed themselves from prejudice. Unbelievers are confounded at its power to reform men and civilize the nations. Are miracles and inspiration impossible? Whence come the supernatural impressions, forebodings, revelations, and premonitions? Parents are moved to fly to a dying child; soldiers have knowledge of the day and battle in which they fall; common people know the day of their death; engineers are impressed with impending danger. There is sufficient evidence in every neighborhood—if not in every family—to attest the truth of supernatural wisdom, power, and goodness. By this spiritual knowledge millions are persuaded to believe in defiance of all the arguments and oppositions of materialists. The missionary related his own experience, and said, "As I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest." This changed the whole course of his life. By a careful study of this conver-

sion Lord Littleton—the skeptic—became a Christian, and his remarkable argument has brought thousands to Christ. Indeed, almost every Christian is a convert from skepticism through faith in things superhuman, and each in his turn becomes a new witness for Christ. Millions of such now live to witness the faith they once opposed, of whom multitudes are so well convinced as to be willing to lay down their lives for Christ. Indeed, Jesus has over thirteen hundred millions such witnesses, including prophets, apostles, martyrs, and ministers—both men and women—who all with one accord testify that Jesus has power to forgive sins and save souls. By the labors of these a great portion of the world has been redeemed. Just laws have been enacted, slavery has been abolished, civilization has been advanced, and to-day the missionary is king. The skeptic's side, once including all kings and kingdoms, is now represented here and there by a solitary speaker—a vestige of its former multitudes. What is the skeptic's rational reply to the missionary? Is it that of the king, "Almost?" Is it not rather, "I am fully persuaded to be a Christian, and to be one now?"

REV. OREN JOSEPH WAIT, A. M.

O. J. Wait was born in the town of Broadalbin, near Union Mills, Fulton county, New York, on the 23d day of May, 1810. His father's name was Joseph Wait; his mother's maiden name was Sarah Fox. He says he is not quite certain that his boyhood was remarkable for anything in particular. He was born in a log-cabin and shared the privations incident to living in the woods. Being the eldest of his father's family he was made familiar with all the industries of pioneer life. Opportunities for attending school in that county were very limited at that time.

He was converted, as he now believes, at the age of fourteen, but being diffident and fearing that he would reproach the church by backsliding he did not make any public profession until he was near twenty. The result was he backslid. To this day he believes it to have been his duty to join the church at fourteen.

At his father's request he went to a trade at the age of eighteen, but told his father that he did not expect to follow it. The reason was that in his own mind there was a strong and abiding conviction that he would preach the gospel. Soon after making a profession he began taking an active part in the meetings of the church, but declined invitations to preach for the reason that it was his conviction that a minister should be more fully educated than he then was. His father did all he could to help him fit for college. The struggle, however, was a hard one. The spirit of the times was against young men being educated for the pulpit.

On July 1, 1831, the church now known as Union Mills, New York, gave him a certificate to "improve his gifts," and the New York Eastern Conference gave him license to preach on June 1, 1834. In June, 1835, he gave himself wholly to the ministry. He preached his first sermon at Mason, New Hampshire, where Rev. John Phillips was then preaching. They were

members of the same church and conference, and had been friends at school and were greatly attached to each other. He was ordained at Wells, Maine, November 25, 1836.

In the spring of 1837 he accepted a call to Adamsville, Rhode Island, where he remained until September, 1840, at which time he removed to Newark, New Jersey, and divided time between Second Church, New York, and Campton (now Irvington), New Jersey. In 1842 he removed to Pleasant Church, New Jersey, where he remained for two years. The two years following this pastorate were spent with the church at Manchester, Massachusetts. From 1848 to 1856 he was pastor at Franklin, New Hampshire. At this time his health was greatly impaired and he resigned and removed to Cincinnati, Ohio. He served as pastor at Bible Chapel, in that city, for two years, and then removed to Higginsport, Ohio. In the fall of 1864 he returned to New England and preached at Central Village, Massachusetts, most of the time until the spring of 1868 when he accepted a call to Franklin, New Hampshire, where he is at this writing (1881).

Although Brother Wait has preached to a large number of churches, it will be observed that he has spent more than twenty-two years of his ministerial life in his present pastorate.

Elder Wait is an unusually well preserved man for one of his years. He is remarkable for his industry, dignity of character, and fidelity to his convictions of truth and duty.

REDEMPTION.

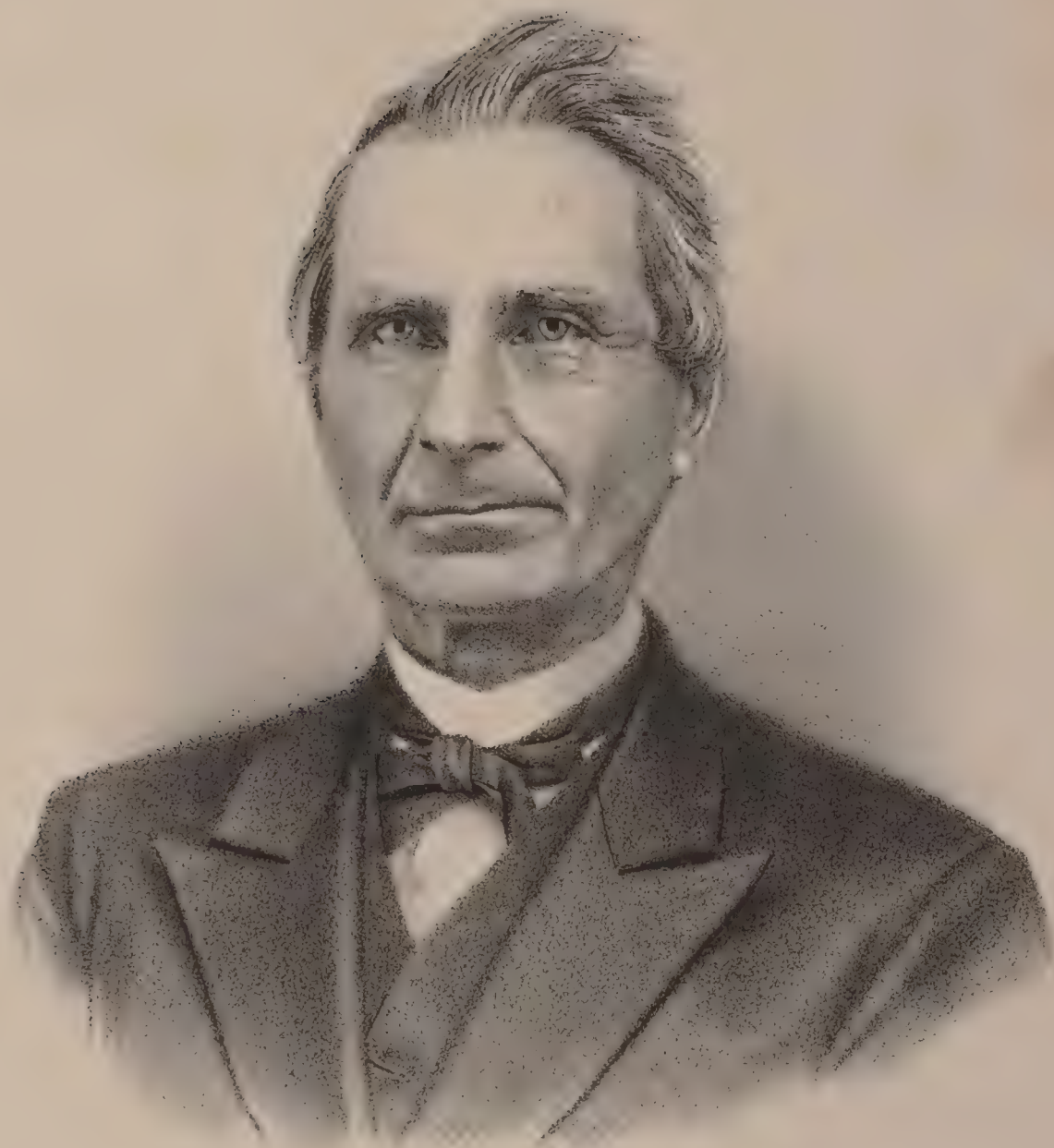
BY REV. O. J. WAIT, A. M.

“If the Son, therefore, shall make you free, ye shall be free indeed.”—
JOHN 8: 36.

If one thing is more marked than another in the divine economy it is that whatever has the restoring power in itself must work out its own cure. The bruised tree and the mangled hand must heal themselves without special divine agency, because they have the healing power within themselves. The fouled flowing water soon cleanses itself. A general providence is over them, but God sends no angel to the scarred tree, no chemist to cleanse the water-brook.

If this purifying power is as fixed and certain in man, it follows that man, as a sinner, is a small exception to his general moral character. God, not being given to useless display, lets man work himself pure; and man naturally and necessarily makes himself whole. He breaks every yoke that holds him, every chain that binds him, every cloud that shuts him in darkness, and rises at once into complete light and freedom. “Satan’s kingdom tumbles down” before it gets fairly up.

If this power be self-inherent it, like gravitation, works instantly and on to completion. How complete this makes man in himself. If it so happen that he at any time make a slip and fall into the snare of the devil and become “a slave of sin” he is as sure to naturally break the trap as he is to breathe, and do it as easily. How sure and complete! Restoration does not depend on this or that school, nor on this or that “culture.” It works as readily in the savage as in the sage; it is as effective in the untutored Indian as in the most classic of the land. It is as sure in its operations as is instinct in the ant in the mole-hill and



O. J. Wait



in the condor of the mountains. It is a power in itself ever working to man's entire freedom.

And if God has put a complete restorative power in man, as he has instinct in the bird of passage, there is nothing special for the Divine to do. Prayer is breath spent in vain, the Scriptures as a guide are useless, and the mission of Jesus is unnecessary. The sayings of Zoroaster, Confucius, Bacon, Locke, and Franklin are as good as the teachings of Jesus. If man has this wonderful faculty this world is in a high state of morality, and rapidly and naturally and of necessity near heaven.

But in the light of history and observation man does not readily cleanse himself. Thousands of years lift up their voice and speak as the sounding of many waters, No! no! Adam makes a bad matter worse by putting the blame on his wife and hinting a rebuke to his Maker. This has been the uniform course of his sons and daughters. This sin-brook continues to "cast up mire and dirt" as it flows down the ages.

Again: If sin is temporal in its continuance and effects—ending at death—the next world is as sure and glorious for every man as it is for the angels of God. So far as the next world is concerned Jesus is no more than Joseph of Arimathea. Sin and disease are but philanthropists liberating every man from the pains and evils of earth by not allowing him to live out half his days! All go one way. Those who have two eyes full of adultery, two feet swift in the paths of evil, and two hands dripping with the blood of the innocent are as sure of heaven as is the Son of God.

All man needs, if he be foolish enough to have to stay in this world rather than depart—which Paul says "is far better"—is to have scientific lectures and laud the dignity of human nature. No theology is necessary. Jesus is mythical, the Bible chimerical, and the apostles foolish. Man's freedom is as sure as his being.

Let us now see if we can find good reason for the mission of Jesus and special divine interposition.

1. Law necessarily affirms a right and condemns whatever

wars with its letter and spirit. An apostle says, "Sin is the transgression of the law."

2. All violation of divine law is wrong, whether man knows the law or not. In other words, ignorance of law does not annul the law. All careless or intentional violation is willful sin—"is exceedingly sinful." (Rom. 7: 13.) When the ignorant transgressor learns the law his ignorance can no longer be an excuse. He stands a convicted sinner after the fact. (Num. 15: 28.)

3. All sin is against the law-maker as well as against the letter of law. Indeed, there is really no living law when it is separated from its maker. United States laws have no power on English subjects because they would be separated there from their real life. Law lives in its enactor; therefore all sin is as truly against heaven as against earth. The first sin struck as high as heaven, daring all the fullness of divine penalties.

4. Man and God are in covenant relations. As such a definite covenant is between them. God, by it, furnishes the material in the gross; man is to elaborate, modify, beautify, and utilize under divine counsel. Both parties are intelligent to the obligations. Neither party can fall away from this covenant, so long as the other party is faithful, and be guiltless. God thus takes men into high relation with himself—into co-partnership. Adam enjoys the honors and powers of the divine. God is supreme and man is sub-royal—like Pharaoh and Joseph—and all under man, and man under God over them. The trust and honor are exceeding great, and as responsible as high. If man be faithful no deadly poison, the bite of no viper, can harm him. He is only a little lower than the angels, with vast trusts committed to him. While faithful he may fall back on the arm of Omnipotence and, listening to wisdom divine, he may feel sure that he is backed by all the artillery of heaven. On the other hand, if he violate his covenant the crown falls from his head and the death-wave rolls over him deep and strong. In violating his covenant he dares supreme authority. His first sin strikes as high as heaven and as broad as his under-royalty. And Adam's sons and daughters strike no lower than their father's first blow..

• Blot out all social relations, and sin is not blotted out. The relation divine remains positive and binding. So long as God is faithful this relation continues. The covenant, like the cloud of old, is a pillar of fire toward the faithful and a cloud of darkness toward the transgressor.

This is an important point in theology. God, as lawgiver and ruler, is first and highest over man. All man's devices are nothing good to him further than they have their fountains in the power of God. To him must all flesh come, and from him there is no appeal.

Here is where man looks too low and tries to make himself believe that as he keeps the social relations "from his youth up" he lacks nothing, forgetting that his higher is to be observed by all his soul, and then toward his neighbor as himself.

Too much religious teaching is largely on this lower plane. Moralists are ever excusing themselves as they do the less. They, like the Apostle Paul, have cultivated their conscience in the less, failing to see that all God's laws are spiritual, taking hold on God, and are a part of his throne. All God's laws, like himself, are "spiritual" as well as fact. Therefore to keep any law we must first of all respect the maker of it—respect God as supreme—or man's social relation is sin however good in form, because he disbelieves in its author.

Let us suppose that any one of the ten commandments can be cut from the throne of God. We must see, on reflection, that it ceases to have power. Severed from the throne it ceases to be law. And if one can be severed from the divine why not all? God is as much in the law that forbids covetousness as in the one that forbids idol worship; and the divine shines on, and in, and through, and is a part of each command. Hence any and all violation of the commands is an open offense to the giver of each and all of them.

This is the Bible view and the key-note of Heaven's warning. Nothing more terrible than sin in all God's vast dominions. Blot out God's warnings and the Bible is fearfully reduced. God says, "Ye have sinned against me." And the voice of the penitent is, "I have sinned against heaven." The non-professor is

as morally bound to God as are the angels of heaven. Willful unbelief is treason to God and to man. It severs every bond but the bond of sin, carrying moral disorder everywhere.

5. Man, as sinner, has power to make himself whole, as the water-brook has to clear itself. He has broken covenant, and the right does not lay with him to propose amendment. He may restore stolen property, but that does not pardon him for invading the rights of others; he is a thief still. And if another pardons him the thief sticks to him—he is a pardoned thief.

6. The party violating law must wait the pleasure of those against whom he has offended. Any plan the offended may propose is his only chance. The injured is under no obligations to offer terms, and whatever terms he may offer is pure grace. The duty of the offender is to say, “Thy will be done,” and say it from the heart.

7. God has it entirely in his own hands whether to restore man or not; and whatever he may propose is the only remedy. He may choose a lamb out of the flock, a journey to Jerusalem, and say, “Whosoever believes in the lamb or performs the journey is restored.” But neither of these has anything above man as model for future action. Both are of the earth earthy. God may propose self-torture; and whoever wears pebbles in his shoes or tears his flesh is pardoned. But this is barbarous, indicating a pleasure in man’s sufferings; and if he be restored through these means he sees God through stony eyes and a cold heart. God may demand self-reconciliation to man—demanding the “uttermost farthing;” but this makes God selfish and “a hard master.” God may demand blood to appease his wrath—innocent blood—and not less than man’s blood; and as man, in guilt, has not such blood he may take the blood of his son as the price of his reconciliation, and make man kill—murder—the prince of life. This presents God as violator of his own laws to cool his wrath. If man be made free by such means and toward such a God he can see nothing in God that moves his own love, and his freedom is that of a cringing slave.

To put all such objections aside and to win man’s higher and nobler powers of the soul God offers terms of love on his part

to fire man's love—gives his Son—is in his Son, and the Son is in the Father. They are one. The Father does nothing without the Son, and the Son does nothing without the Father—one will and one purpose.

The Father is as loving as his Son. "God so loved the world that he gave his only-begotten Son." No more wrath in God than in his Son. *All* the divinity is in this gift.

Besides, to wake man to the greatest degree possible through all his soul-powers God offers divine heirship—sons of God—be as the angels—nothing too good for man—all heaven.

That man may feel at rest God liberates him from the curse—the penalties—of the law, so that they shall not come into mind any more. He washes him, cleanses him, purifies him, justifies him, redeems him, ransoms him, clothes him in white, and makes him every whit meet for the highest—an heir of God and a joint-heir with Jesus Christ. All these, and more than can be specified here, are on the simple terms that man believe on the Lord's Christ—on the elder Brother.

Yea, more: God is now—as he was in Jesus' time—in Christ, praying man to be atoned—*katallagee*—to him. (II. Cor. 5: 19) The apostle adds, "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled—*katallagee*—atoned—to God

Christ is God's gift *to* the world and *for* it. Jesus' life and death—his blood, as is his word—is to the world to reconcile—atone—the world to God. This blood is to man as God's gift to convince man that there is love divine which passeth knowledge, to convince man that God so loves the world that he as freely makes man heir of all things as is Jesus Christ. No good thing will he withhold from them that walk uprightly. All the divinity is in Christ; and when man is reconciled—atoned—to God divinity and humanity are one in each other. If God be with[in] us whom or what foe need we fear? Sick or well, rich or poor, high or low in life, man in God and God in him can do all things.

All heaven to man and for man. Jesus no more suffers to appease the Father's wrath than does the Father to appease the

wrath of his Son. All those sufferings are toward man and for him. How glorious the vision; how condescending the divine; how exalted is man—in fellowship with heaven and heaven in fellowship with him. Only believe, and all is his.

The condition is specific. All at the royal banquet must have on “the wedding-garment,” because it is wedding-day—the wedding of the King’s Son. Lack of this garment disrespects the occasion, and if man is not disposed to honor the occasion he has no right there. To be there simply to eat and drink—to get out of the dark and of the rain—will not do. The King determines that his Son, the occasion of the feast, must be honored. Jesus has a name that is above every name that is named in this world and that which is to come. (Eph. 1: 25; Phil. 2: 9.) And while the eternal mind unfolds the wonders of the highest Jesus will lead his people to springs of living water.

No man of the church militant however good, no philosopher however renowned, no philanthropist however sacrificing, no scientist however searching, shall ever rise to be groom. All the best of earth must honor the Son; and all who do this have on the wedding-garment. Whosoever the Son makes free is free indeed.

“All hail the power of Jesus’ name!”
 Let angels prostrate fall;
 Bring forth the royal diadem
 And crown him Lord of all.

He breaks every yoke and raises a believing world out of all sin, and makes man God’s freedman and a son of the highest.

REMARKS.

1. The terms bought, sold, ransomed, redeemed, and their equivalents, never mean contract, bargain, or traffic when God is the purchaser and the seller, as any man may see by taking his Concordance and examining the subjects of which these words are a part. Ransomed means conquering the foe; sold, delivered into the hand of Julius.

This sets much theology aside that presents Jesus to us as appeasing divine wrath—that presents God as justice, demanding

the blood of his Son. The gospel view is that the whole divinity, at the beginning and now, is Savior. The Father, as the Son, was and is praying to man to be atoned—reconciled—to God. Man is in error and God calls him to return. All Jesus' blood is toward us, to us, and for us. The Bible makes the flesh of Jesus to the divine as the vail was to the face of Moses. There is more love in the divine than in human nature, or God ceases to be supreme in the best and highest attribute of the soul. Jesus says the divinity in him doeth the works. When will the religious world cease to believe that Mary, as the mother of God, is more loving than God himself? Both ideas unintentionally undeify Jehovah. But the divinity in Jesus' loving, giving, waiting, is love above our highest conception.

2. The conditions of reconciliation—atonement—to God were fully revealed in the teachings, life, death, and resurrection of Jesus; and when man accepts the fact that Jesus is God's Son, the way, the truth, and the life, he is atoned—reconciled—to God. And any system that attempts to establish the actual atonement before man accepts contradicts Paul. (II. Cor. 5: 17-20.)

This redemption by reconciliation is from the power of the grave, from vain conversation, from the devil, from all iniquity. God makes no commercial treaty with these. Every man by this may know whether he is of the elect any day. If he accepts God's terms he is reconciled, is atoned, to God, is elected, is justified from all things from which he could not be by the law of Moses, and is made every whit whole. Whosoever confesseth the Son hath the Father also; whoso willfully rejecteth the Son rejecteth the Father also. If he cordially receive the Son, God does not impute sin to him. He may err, but while his heart is loyal to God it is not sin!

3. Any system that makes sin a trifle—as the shadow of a shade—dishonors God. Only while man regards sin as full of deadly evil and a most foul blot on God's workmanship can he see the depths of divine love and be in fellowship with the sufferings of Christ and the zeal of the apostles.

4. Jesus, as lover of man, gives timely and terrible warnings.

As one from heaven, he knows the terrible dangers to which man is exposed. He teaches more terror than any other person. Any gospel that so claims to be and omits the warnings to flee from the wrath to come had better be carefully overhauled, for it or Jesus needs correcting. God's appeal and gifts are to get man in safe quarters.

5. Gospel liberty does not mean gospel laziness, gospel petulance, gospel stinginess, gospel no-matter-what, or gospel tent-service. God calls his freemen to labor—to soldier's duty. Take any place that opens. If it happen to be tent-duty, well; if it be to storm the heights of Satan's strongholds, be up and at it. Be anxious to be doing duty rather than running here and there. Work first. If, while storming a stronghold, you see the Lord's ensign waving gloriously in place of the black flag, you may shout the warrior's shout and sing hallelujah, as did the saints when Babylon fell. But be sure you have used your liberty as the valiant soldiers did theirs at Lookout Mountain and at Gettysburg. Faith in Jesus' blood cleanses from all sin; and under Immanuel's crimsoned banner let there be no cowards sliding back into the enemy's snares again. The second liberty may not be so readily secured. Jesus, not Plato, Confucius, Socrates, makes men free from sin, washing away all its stain. When the religious world sees as loving a Father as Son for a lost world; when it recognizes the Father and the Son unitedly working for man's redemption, not imputing his trespasses; when it accepts the sufferings of Christ to appease man's wrath rather than Heaven's, an apple of discord will disappear and the warmth and the beauty of the gospel will reach hearts now cold and distant. Skeptics will see a God of love in the place of whom they now see one stubborn and gory. They will see all heaven in one ocean-swell of love to man and prayers, gifts, sufferings, and blood, all making appeal, saying, "Whomsoever the Son makes free is free indeed."

REV. JOHN WALWORTH.

Rev. John Walworth was born at Big Sodus Bay, Wayne county, New York, on the 28th day of July, 1804. His ancestors emigrated from London, England, about the year 1765, a part of whom settled in Herkimer county, from whom originated all of that name in the state. His father was a pioneer in the settlement of western New York, and took a very active part in the military operations of the time with the Indians, and commanded a regiment of volunteers at the battle of Fort Erie in the war of 1812.

At the age of fourteen John was sent to the eastern part of the state for the purpose of obtaining an education, where he remained attending school for about five years. Soon after his return home he became interested in religion, made a public profession, and a few months after began to improve his gift in public speaking, having united with the Christian Church. About two years afterward he was ordained at Clarendon, New York. The officiating elders were Ezra Smith and Allen Crocker. He often met with Elders Badger, Millard, Shaw, and many others of the early Christian ministers in western New York.

The next year he removed to the then Territory of Michigan and located in Washtenaw county, forty miles west of Detroit. He was the first Christian minister that settled in the state. His time was occupied in opening a new farm and preaching on the Sabbath in his own and adjacent neighborhoods as the way was opened. The first Christian Church that was organized in the state was near the village of Ypsilanti. Others were soon gathered. The first Christian minister that was ordained was Elder John Cannon. Subsequently a number of others were ordained, among whom were P. C. Manchester and Francis H. Adams. The Michigan Christian Conference was then organized and one session, if not more, was held in the city of Jackson, where our brethren, with others, were building a church-house.

About this time Rev. Benjamin Taylor came to this state from Massachusetts, than whom few men can be found of deeper piety or more attractive talent in the pulpit. The conference being now organized, Brothers Taylor and Walworth were appointed to travel at large and hold general meetings, which they did, traveling as far east as McComb county and as far west as Calhoun and St. Joseph counties. They devoted about three months to this work in one season, and were greatly blessed in their labors; but they were unable to bear their own expenses in further traveling, and the missionary work was permitted to rest.

In 1840 the subject of this sketch removed to the state of Illinois, stopping at Geneva, Kane county, for one year, where he preached one half of the time to the Unitarian society of that village and the other half traveling quite extensively in northern Illinois and southern Wisconsin. Several churches were gathered during the year, among which was one at Blackberry, Illinois, and one at Rochester, Racine county, Wisconsin. The year following he moved to Belvidere, Boone county, Illinois, where his labors were greatly blessed. Several churches were gathered. There was almost a constant revival. Among these churches was one at Belvidere, one at Bonas Prairie, one at Fairfield, and one at Washington Grove.

The Northern Illinois and Southern Wisconsin Christian Conference was organized. Elder Oliver Barr came to Illinois about this time and assisted much by his counsel and labors.

From here Brother Walworth removed to Monroe, Wisconsin, where several churches were gathered, and a good house of worship was built at the village. At this time he accepted a call to the pastorate of the church at Lewisburg, Pennsylvania; but from constant labors at this place and at Northumberland, the former home of Dr. Priestly, his health failed and his voice became greatly affected from a severe attack of bronchitis. He was compelled to relinquish his charge, and returned to Wisconsin and preached but little for six years.

He engaged in the printing and publishing business as a means of support, and was editor of a paper for fifteen years. He was

twice elected to the state legislature. He was afterward elected chaplain of the Forty-third Regiment Wisconsin Volunteers and served in the army—mostly in the State of Tennessee—until the close of the war.

Brother Walworth has been in the ministry over forty years; has aided in the organization of three Christian conferences; has held several public debates on Christian doctrine; has baptized about one thousand persons; has preached over five hundred funeral sermons; and has married between four and five hundred couples.

A REMINISCENCE OF THE WAR.*

BY REV. J. WALWORTH,

Chaplain of the Forty-third Regiment Wisconsin Volunteers.

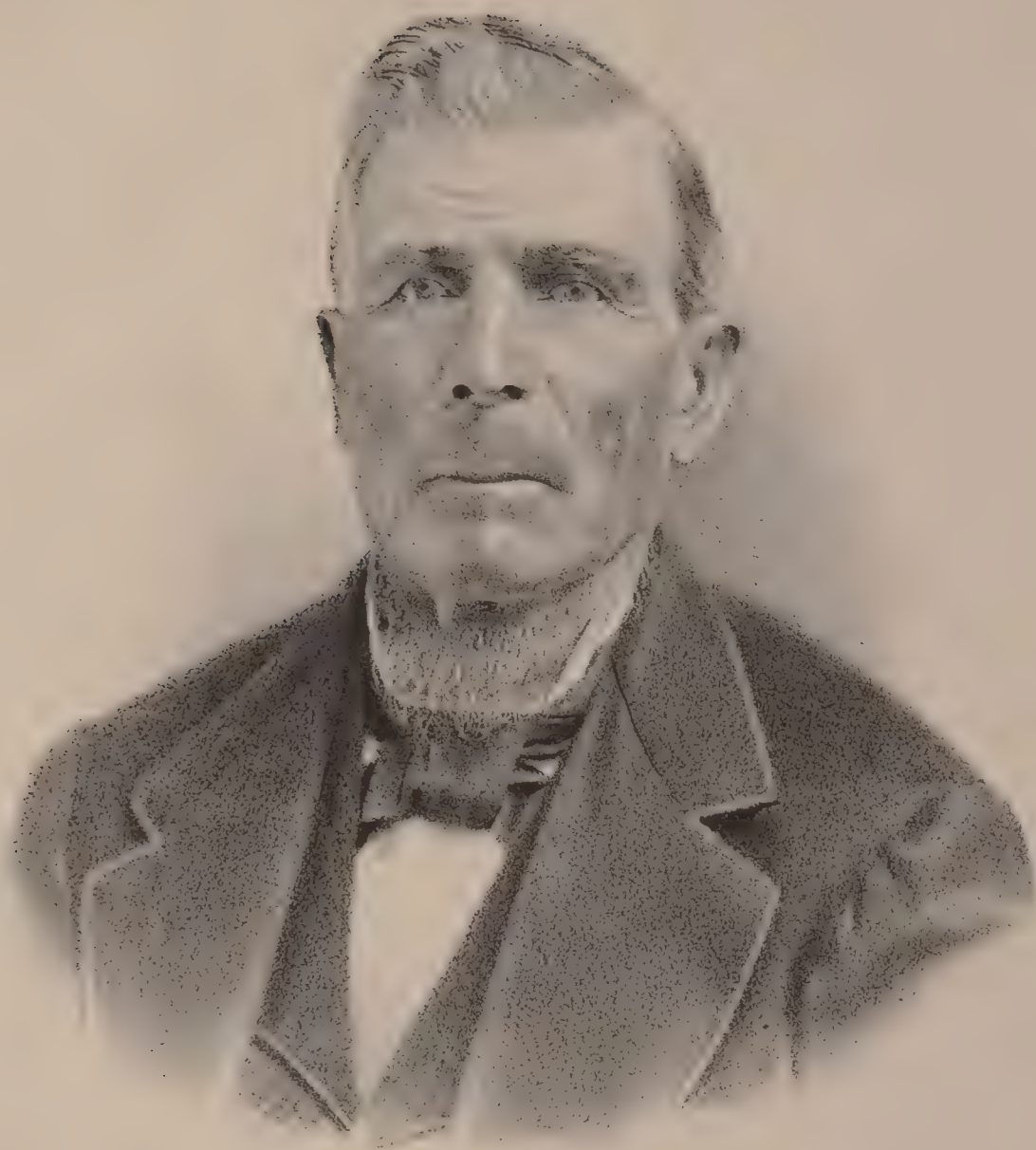
[After the battles of Franklin and Nashville and the retreat of the enemy under General Hood across the Tennessee River our brigade was ordered, December 30, 1864, to Elk River and Décherd, posts on the Chattanooga Railroad near the Cumberland Mountains. Here we remained until after the surrender of Lee and Johnston. On the 16th of April we received the intelligence of the assassination of President Lincoln. Orders were received by our post-commander, General A. Cobb, that appropriate funeral services should be held at each post on the day of the presidential burial. I was accordingly notified to meet the regiment and address them on the solemn occasion. At the time appointed the entire command marched from camp, in order, to the music of a funeral dirge, to the place appointed, where, after appropriate invocation, they listened attentively to the following discourse:]

“As the Lord liveth, and as thy soul liveth, there is but a step between me and death.”—I. SAMUEL 20: 3.

Every condition of man is exposed to death. No age, no circumstance is a guarantee against its approach. But there are some circumstances which indicate more than ordinary danger and the proximity of the great leveler of all human distinctions. Such was the condition of the youthful David when pursued by the jealousy and murderous ambition of Saul.

Though amiable in his character and unoffending in his conduct, it was his misfortune to have excited the political jealousy of the reigning monarch of the Hebrew nation. He feared that the young David, whom the people loved to praise in their songs

* Published by request of the author.



John Walworth

of military triumph, would some day stand in the way of the succession of his own family to the regal honors of the kingdom.

Much of the effect of the consciousness that death is very near us—but a step—depends on the views entertained of its character and work. All may admit the fact; but the effect is various on the different characters interested. It is often asked, What is death? The severing of a slender thread that binds mortals to earth. Philosophy tells us that it is a step into the dark—the untried future. Ambition looks upon it as the sudden termination of all its cherished hopes and pursuits. The gay and thoughtless estimate it as the dreaded event which changes merriment into melancholy and eclipses forever the brightest prospects of buoyant youth. But to the invalid, or the pilgrim of threescore and ten years, the rest and quietness of death's peaceful slumbers are regarded as a fit and desirable termination of the fitful turmoils of life, and through a well-founded hope he exclaims, "I would not live always!" and enters joyfully that tranquil mansion where "the wicked cease from troubling and the weary are at rest." But death is more fully described by what it does than by what it is, and can be traced more by its works than by its nature.

1. There is but a step between us and death in mingling with the works and beholding the mementoes of the departed—the implements which they used, the tenements which they built, the books which they wrote, the opinions which they advocated. Through all these they are speaking to us, admonishing, teaching, and encouraging to wise designs and virtuous deeds.

2. In the affections of the heart. These do not die when the loved and the cherished depart. Those dear to us in life we can not cease to love, though they have passed through the vail of mortality. The places of their rest we consecrate; and often not until death has set its seal upon them are the principal excellences of their character developed. Memory and affection invest the departed form with beauties unknown to the earthly life.

3. There is comparatively but a step between the living and the dead, so brief, at the longest, is the period of life allotted to

man. It has been compared, in its rapid flight, to the flying arrow, and the dream when one awaketh. The dissolving cloud and vapor have been used as fit emblems of dissolving nature. How swiftly passes away the life of man!

“ The generations onward verge
Impatiently as wave on wave;
And as the sea absorbs the surge,
So sink the nations to the grave.”

But a step between the living and the dead; and when that step will be taken, as it must be, is known only to Him in whose counsels are the issues of life.

Fellow-soldiers, we are called to this service by an order from the War Department, as issued to each post upon our lines. We are all called to perform a sad and melancholy duty, which, while it awakens our sympathies for the bereaved and increases our veneration for the illustrious dead, will not fail to vibrate the nerve of patriotism in the heart of every true Union man, whether in the ranks of his country's defenders or in the quiet walks of civil life.

Our much-esteemed President of the United States and Commander-in-Chief of the Army and Navy has fallen! Fallen by the ruthless hand of an assassin! Murdered in cold blood! This is the day appointed for the funeral rites. We come here to show our love, respect, and admiration for the virtues of the deceased, and join with the true patriots of the nation, in the field and at home—to mourn the loss of a great and a good man. We come to contemplate the statesman's character, to record the patriot's devotion to his country, and to embalm the memory of the bondman's friend.

President Lincoln was over fifty-six years of age at the time of his death. He was born in the State of Kentucky, and at a tender age was brought by his parents to the State of Indiana. His earlier years were devoted to the necessary pursuits of a pioneer life, to procure an honest and respectable subsistence. But under all the discouragements of straitened circumstances his boyhood was studious, honest, and industrious, which gave promise of future success. Self-made, as the phrase is sometimes

used, he read and learned almost without a teacher. He learned but to practice, and, thoroughly practical in all his views, theories had but little influence with him. Strictly honest himself, he sought and appreciated the same virtue in others, and always manifested an unshaken confidence in the final triumph of the right, however dark and unpropitious its present prospects might temporarily appear.

But it is his public character in which we are more deeply interested. And to his highest elevation by the voice of the people he brings the same moral principle, the same integrity which distinguished his conduct in the more obscure walks of life; and the noble characteristics of the man governed the administrations of the President. The principles of his administration were a consistent adherence to the Constitution and the laws, the guarantee of justice, and the rights of all classes of citizens of the United States.

But in the practical application of these principles he was surrounded by great and serious obstacles. The act of secession had been determined on and essentially organized before he came to the presidential control of the Government. To meet the emergency it required statesman-like talents of a high order. It was an untried scene to Mr. Lincoln and the nation. Rashness and inconsiderate haste might be suicidal; indifference and delay might overwhelm the ship of state amidst the surges of the political storm. Untaught in the tactics of war, alarmed by internal contentions, and divided in opinion on the duties of the Executive, the people had necessarily to be taught their duty by the exigencies of the war. In the midst of all these conflicting circumstances, mildness has characterized his every act, and consideration has been his motto.

It has been asserted that as Mr. Lincoln was opposed to the institution of slavery, he prosecuted the war for the purpose of abolishing it; but the mode of prosecuting the war for the first two years of its continuance is a sufficient refutation of this assertion. The appeal to arms was made for the sole purpose of preserving the Union, and as the contest progressed it was evident that the institution of slavery stood an insurmountable bar-

rier in the way of conquering a peace, or of mutual concessions in friendly counsels to preserve the Union or stay the tide of war. Hence the Emancipation Proclamation and the abolition of slavery, as a necessary consequence of the war, an indispensable measure for the establishment of a permanent peace and a full restoration of the Union.

Mr. Lincoln has fallen a martyr upon the altar of his country; fallen by the murderous hand of the stealthy assassin. The occurrence shocks the American people, and civilized men of every nation stand aghast at the horrid spectacle.

It is not my prerogative to inquire, or even to conjecture, how wide-spread is the conspiracy which has done this awful deed. We are too much shocked with the enormity of the crime, too deeply affected with grief, to deliberate. Time will develop when and where the inspiration to this dreadful deed originated.

That the head of the nation, the man upon whom all eyes were turned, should perish as he has, and at such a time, is so awful that we feel a repulsive horror in contemplating it. At the time when the victories of our armies so clearly indicated a termination of the clash of arms, and the whole nation, North and South, were listening for announcements from our President which would be equivalent to an end of this dreadful war, his voice is hushed in the unbroken silence of the grave.

He has gone, and nothing remains to us but the deathless memory of his noble deeds. His high destiny of earth is ended, his mission is accomplished, but his name and influence will live in this nation forever. Praise or blame, eulogy or censure, are alike unheeded by him now. The seal is set upon his character, his account of life is closed up, only to be unfolded at the infallible tribunal to which ruler and people are alike responsible.

We owe a debt of gratitude to President Lincoln for teaching us to love our country with a true, sincere, and unselfish affection—to love our country, and the freedom bequeathed to us by our patriot fathers, more than fortunes, more than sons or brothers, or even life itself. All these he has taught us to lay upon the altar of our country, for freedom, and for Union.

He saw with a statesman's view, far above the smoke and roar

of battle, the genius of America with angel face, and in her hands the token of ultimate triumph, because the nation, under God, was passing into a new development, that by and through the people, and for the present and future generations, this nation was having a new birth of freedom.

“ O statesman, hero, patriot, friend, and sire,
 Now the frail tenant of a funeral pyre,
 Whose right hand has for four years held the rod,
 The minister of freedom and of God—
 Yet with the rod the blooming olive held
 While the dark deluge of rebellion swelled—
 Thy love was like a father's. Who, like thee,
 Their interceding angel now shall be?
 A genial mind, a homely native sense,
 More love for truth than studied elegance,
 A quiet courage to defend the right,
 And leave to Heaven the issue of the fight,
 A love whose strong affections seemed to bind
 In one the happiness of all mankind.
 These were the jewels whose celestial plume
 Shall burn with quenchless glory 'round Lincoln's name;
 Millions will mourn, in heart-felt grief,
 The people's friend and freedom's fallen chief;
 The widow's tear shall quench the cottage fire,
 The soldier's orphan mourn his second sire.
 There needs no glittering trappings of the tomb,
 No martial dirge, nor hearse with nodding plume
 To tell their grief; but words, devoid of art,
 Show how this blow has pierced the nation's heart.”

Adieu to our beloved President! His life has been sacrificed for his efforts to save our country—for his devotion to freedom and the Union—the friend of the poor, the statesman, and the patriot. But yesterday his honors were blushing fresh and green upon him; to-day he falls, like autumn leaves, to mingle with their earth. To the eye of human reason his great work seemed unfinished, and with deep anxiety we inquire, Upon whom will his mantle fall? Though gone, his principles will live, with millions more defenders for his untimely fate.

Again we say adieu to the man whom the nation honors—the

nation mourns. His example shall be a living talisman for the patriot in future generations. Fathers and mothers will join his name with that of Washington when they rehearse to their children the examples of true greatness, as worthy of imitation, and when they speak of the tomb of Mount Vernon, they will feel equal inspiration to relate the history of honest Abraham Lincoln, who was assassinated at the city of Washington, on the 15th of April, 1865.

REV. JOSIAH P. WATSON.

J. P. Watson, as the fifth child and third son of Elijah and Eliza Palmer Watson, was born in Lempster, New Hampshire, June 29, 1838. His great-grandfather, Nathan Watson, came from Wales about 1760. His grandfather, Elijah Watson, was a minister of the Free-will Baptist denomination. Of this body his father was a member in early life, but his mother was a member of the Christian Church.

From the age of six months until fifteen years he lived in Nashua, New Hampshire, receiving his education in its schools.

At sixteen East Andover, New Hampshire, became his home, and in September Elder Nutt, a Christian minister, preached a sermon that led to his conversion. The sermon, however, was not heard, nor was Elder Nutt seen, by him. It awakened to new life Mr. Willard Emory, a much-loved neighbor, who, on saluting him next day, said, "Josiah, don't you want to be a Christian?" Instantly he answered, and from his heart, "I do." This was his first invitation to come to Christ, though he had waited for it for years. That simple question settled it, and forever. The next night, following a sermon by Elder Green, the pastor of the Christian Church, he went to the altar, and, following prayer in his own behalf, prayed for himself. Three consecutive nights this was repeated, but not there was the blessing realized. Near the end of the third day, while between the plow-handles, the Spirit whispered, "Peace," and the soul was saved.

In November he was baptized in Highland Lake, at East Andover, and in January following he united with the church. He improved his gift on every opportunity, and began to pray for a call to the ministry, limiting the Lord to "this very year."

In March, 1855, he held a few social meetings in a neighborhood between Wilmot Flat and the Center. Some were converted.

among whom was Augustus Trumbull, a year later his first candidate in baptism. In the Sawyer School-house, in Hill, New Hampshire, he preached two sermons, July 1, 1855, two days after he was seventeen. A gracious revival followed.

June 11, 1856, he was ordained by Hershey, Burden, and Nason, at East Wilmot. The next Sabbath, two weeks before his eighteenth birthday, he organized a church of seventeen members and baptized seven persons. Until May, 1857, he preached at East Wilmot, West Andover (where, also, he taught the winter school), Andover Center, and Wilmot Flat. He attended the spring term of the Christian Institute, at Andover, and then settled with the church in Bradford, Vermont; but his health failing he went to Illinois in July following. He taught school at Washington Grove and on the Kilbuck, in Ogle county, the two following winters, preaching, meantime, for two churches—Lynnville and Kilbuck. In May, 1859, he settled in Belvidere, Illinois. In October, 1859, he married Miss Bessie E. Witmer, of Rockford, Illinois. January 1, 1861, they removed to Marion, Indiana, and in October he was appointed chaplain of the Twelfth Indiana Volunteers. At the end of eight months he returned to Marion, serving the church until June, 1863, when he returned to Belvidere, remaining one year, and then removing to Marshall county, Iowa. At the end of eighteen months he returned to Blackberry Station, Illinois, with which church he remained four years and eight months. January 1, 1871, Troy, Ohio, his present residence, became his home.

He has three sons—George M., Frank E., and Charles E.—and one daughter—Jennie P. Watson.

Four hundred persons have united with his church in Troy during his ministry there.

June 29th he completed his forty-third year of life, his twenty-sixth in the ministry, and the first half of his eleventh year in Troy.

He thanks God that he is simply and only a Christian minister.



*Yours, in Gospel Fellowship.
Josiah P. Watson.*

THE LAW OF UNITY AND UNIFYING FORCES.

BY REV. J. P. WATSON.

"They all may be one."—JOHN 17: 21.

INTRODUCTORY.

It may be urged that our text is used to set forth a fact not directly affirmed. We readily admit the truth of this charge, and yet respectfully submit that the fact, affirmed by the words as they stand, is most clearly implied in the general context. The unity of the church is that for which Christ prayed, while our text but affirms the possibility of that for which he prayed. Would he, with his wealth of wisdom and his illimitable prescience, pray for that which was impossible as a consummation? We may not safely charge Jesus with such folly, but we rather prefer the charge against that class of men who, in the madness of their unsanctified ambition, are seeking to thwart the wish and defeat the purpose of the divine Master. Nor should the reader lose sight of the fact that Jesus here prays for organic union, and affirms the possibility of such a form of union. He would no more pray for what was and for what could not but be than for what could not be. The folly would be as evident in the one as in the other case. Mere spiritual union has ever obtained, and can not but exist. As you can no more conceive of a Christian separated from Christ than you can of a fruitful branch separated from the vine, so one can not philosophically conceive of one Christian spiritually separated from another Christian. The branches all belong to the vine, and by the vine are connected with each other. Thus the spiritual union between Christ and his followers, and between each and all of his followers is simply an inevitable thing. For this form of union Christ did not pray, but for organic union, such as exists between the members of a single, local church.

THE PRIMITIVE LAW.

A casual observation of the remote past, clearly presents the law of unity as the supreme law, the universal principle interwoven with and controlling all things. Until the flood prevailed, or for one thousand six hundred and fifty years, and indeed thereafter for one hundred and twenty years, until the Tower of Babel reared its defiant head heavenward, "the whole earth was of one language and of one speech." Shinar—"the country of the two rivers," and the ancient name of Chaldea and Babylonia, was then the narrow cradle of the human race. With an Asian home, Africa was as yet unseen and Europe untrodden, while the Americas and the ocean isles, those smaller continents of the earth, were undreamed of by the people. With a single speech, a central, common home, and a single type of features and complexion, one only scepter swayed the people politically, and one only religion controlled the people morally.

THE LAW CHANGED.

But this law of concentration and assimilation was destined, in the providence of God, to be suspended for a time. Beholding the tower, "the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth." (Genesis. II: 6-8.)

WHY THE LAW WAS SUSPENDED.

This law of unity had produced, apparently, one unhappy result—"Let us build a city and a tower, whose top may reach unto heaven." With God this was an unacceptable ambition, while to the people it would prove wholly without profit. Therefore God would confound their speech and scatter them. The only reason assigned for scattering them, is God's apparent displeasure at the tower. This doubtless was the least of all God's reasons. Works of far greater folly have been attempted than

the construction of Babel. As this building of Babel was within one hundred and twenty-five years of the deluge, there were probably not over one thousand persons in the plain of Shinar at the confounding. By this process of confusion several embryo nations and languages were formed, and, unable to understand each other, as a matter of simple relief those yet of one language would naturally wander away by themselves. A wiser method for the accomplishment of a specific end could hardly have been conceived. Separated they would cultivate more largely the various portions of the Father's great vineyard, and thus, while fulfilling the command to subdue the earth, would also share in the richer offerings the divine hand had spread upon the table of his bounty. Thus they were to learn more fully the rich beneficence of the divine nature toward them. But even better than this, they were to be forced into different and varied schools of discipline and experience, wherein their natures would receive the many-sided development they so needed. In these schools God would develop variety of speech, features, social habits, complexions, civil law, and possibly religious convictions. Their social, moral, and civil barriers are to be high, deep, and broad as the mountain heights, ocean depths, and arid plains; but in their varied centers, different schools, and amid their multifarious surroundings they were to be under the watchful guard and sacred guidance of their one God and Father.

A half dozen sons of a given family, if sent to different schools, for education under different professors, would return to the paternal center with a far more varied experience than if educated in a single school by a single corps of teachers. So the human family, through dispersion and the confounding of speech, being forced into the multitude of the schools of earth's varied and possible life, would attain to a fuller, deeper, and broader measurement of experience and preparation. Through this separation the world and its schools of different languages and nationalities would ultimately reach a wonderful measurement of development, and a development of wonderful variety. It was as though the great Artist would form and fashion each color and shadow in a different mold before blending them into the one brilliant,

gorgeous painting upon the single, central canvas. It by no means follows that because the separation became advisable, and indeed indispensable, it was to be for a final alienation. The dispersion was a grand scheme for the ultimate benefit of the whole family, rather than for the present and immediate benefit of the separated and scattered branches thereof.

THE PRIMITIVE LAW NOT ABROGATED.

Utter abrogation of the law of unity was not the purpose with God, but simply its suspension for a time, that through the division of the present he might more largely subserve the deeper wants of the future. The work of disintegration and separation was allowed to go on, with no apparent efforts at unification, politically, socially, or religiously, for nearly or quite seven hundred years.

Not until B. C. 1492, did old Sinai become the unifying center of a nation and the world. In the march of the ages from Shinar's Babel, it is almost the first focus for the families of earth we meet. And even to the glory of this centralizing scene, the general nations might not immediately gather. God would lift up the universal standard from the glory-crowned summit as if to fix the gaze and entrance the hearts of mortal men, but the weary march of the ages, in ever-diverging columns, must continue. That Jerusalem temple, which could afford but an outer-court for the gentiles, should faintly, for a series of ages, adumbrate the universal church, wherein lines of demarcation should no longer separate bond and free, Jew and gentile, male and female. In "the fullness of time" Jesus should come, and "to him should the gathering of the gentiles be." Here, at last, should appear that "one body," of which Christ should be the one and only head. But the unity to be reached was to be primarily or pre eminently that of the church only. This unity in its happy and ultimate consummation was to be of broadest and grandest proportions. Not into a single nationality would all be gathered, nor within the domains of a single continent would all concenter, but in a multitude of other directions should the grand law of unity have ample illustration.

The kingdoms of this world, which should finally become the one kingdom of our Lord, should possibly, before their centering around his throne, become gloriously assimilated under the influence of that natural, political model—our federal republic. Nor is this accomplishment the mere phantasy of an excited brain. The two American continents consent to the scepter of but a single home monarch, while sunny France and far-famed Switzerland illustrate the possibilities of the future, and these, with storied Spain, proclaim the emphatic wish of the present. Politically the world may yet be free—free when it shall have reached political unity.

Was John Quincy Adams a visionary? And yet listen to his grand old prophecy—"The day will come when there will be neither war, slavery, nor hereditary kings upon the earth." This prophecy points toward that political unity which we more than faintly descry within the future. The prophecy could be improved by a slight transposition of its words. Slavery has virtually passed away, but war will not until kings have gone, for "war is the trade of kings." In the light of this idea of possible, political unity—"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Genesis 9: 27.) Japheth has truly been enlarged, his descendants occupying all Europe, Asia Minor, the Americas, Australia, and innumerable ocean islands. More than 200,000,000 of Shem's descendants are to day ruled by Japheth, outside of the regions above-named. This shows the ascendancy of a division of the race. But an important factor of this division occupies a most prominent sphere. Let me record here some remarkable statements. The following is by M. Paradol, Austrian minister to the United States, 1876: "The population of Great Britain and her colonies is now 290,000,000, while the combined populations of Austria, Germany, France, Italy, and Russia are but 233,000,000. Taking into consideration American influence, English supremacy is most evident." But further: Professor Taylor, in a recent lecture on the Philosophy of Language—delivered in London—uses these words: "Should the extraordinary increase of English-speaking people continue one hundred

years, at the present ratio, there would then be 860,000,000 of English to 80,000,000 each of German and French." The professor's opinion is that the English language will become the universal tongue, and many remarkable facts support the idea. While the French, Italian, and Spanish double their population in one hundred and fifty years, and the Germans in one hundred years, England doubles hers in fifty, and America hers in twenty-five years. The English are the world's almost only colonists. Wherever they go they carry their Bible, their language, their religion, their laws, their schools, their families, and their homes. They are equally at home in India, Africa, Australia, the Americas, and their own islands. They are a cosmopolitan nation. Eleven million Hindoos speak their language, while 200,000 Hindoo children are studying English in their schools. More than one half the Bibles in print are in English, as well as more than half the general literature of earth. The Anglo-Saxon owns two thirds the tonnage of the world's commerce, one half the world's railroads, half the telegraphic wires, and nearly all the mines of wealth, while it rules one fourth of the world's territory, and one fifth of its population. It is the language of commerce, civilization, trade, religion, and the Bible, and besides it is the most economical of all languages, showing that it would best answer for universal use. Said the late President Orton, of the Western Union Telegraph Company, "For all practical purposes the English language is from twenty-five to thirty-three per cent cheaper than any other."

The language of such universal formation may possibly become the language of universal adoption. While New York City carries on its commerce of thought in eighty distinct languages, those languages are destined to be lost in a single tongue, and that the English, with their descendants. America is, in the providence of God, the world's assimilating center. Here all nations, tongues, tribes, and kindreds are literally made one. A single other thought toward a center that has fixed our pen too long already. Ex-Chief-justice Chase shall speak that for us: "I see all signs of Christian unity. Nations are becoming fewer and larger while languages are disappearing; and the tendency

to one common, universal language, understood by all nations, is making itself known."

THE NEW TESTAMENT CHURCH:

Every New Testament reference to the church is an expression of unity. The names of this church are many, but no one of them bears even the shadow of schism. It is the Assembly of the Saints, Body of Christ, Bride of Christ, Family in Heaven and Earth, Flock of God, Fold of Christ, Habitation, Household of God, Tabernacle, Temple, Vineyard, etc. Divisibility is not a moral possibility here, and yet that which is called the church, in this world, is full of the festering wounds of division. At best denominationalism is but a staging, a scaffolding, which men, in their unsanctified zeal, have thrown up around the church as if to build thereby the walls of the real Zion more easily. The whole thing is a mistake, and, worse, it is a blotch upon the church. Still worse than this, it is a foul counterfeit of the church, and it never occurs to many a follower of the Master that beside this there is any church. "I will build my church," said Christ. But there is that is called the "Methodist Church." Is that Christ's church? There is that is called the "Presbyterian Church." Is that Christ's church also? And is the Lutheran Church his? and the Baptist Church? Then how many churches has Christ? We used to have but one, and that he built. Did he build the Presbyterian Church? or the Methodist Church? If he did not, I think one should hardly be satisfied with them. Which and where is his church? There was the church in Philadelphia, and the church in Sardis, Antioch, and Laodicea. There was the one vine, and all the branches belonged to the one vine. There was the one temple, and all the saints were living stones in that one temple. There was the one body, and all the saints were members of that one body. Has Christ authorized anybody to build another church than that he built? Oh, give me the one divine church, and let me welcome thereto all the Master's children! The fold that will not receive all is too narrow to be the Master's fold; and if the dear Master's receive all what need have we of another?

DIVISIONS BORN OF CARNALITY.

How unmistakable and emphatic is the warning voice of the apostle, and how strange professedly holy men will dare run counter to the lessons of that voice! "For it hath been declared unto me, my brethren, . . . there are contentions among you. . . . Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? For ye are yet carnal; for whereas there are among you envying, and strife, and divisions, are ye not carnal and walk as men? Now I beseech you, brethren, mark them that cause divisions, . . . and avoid them, for they that are such serve not our Lord Jesus Christ. . . . There should be no schism in the body," etc. What a rebuke have we here from lips and heart inspired! That it was deserved who can doubt. Were divisions justified by Paul? No one will claim, or even admit, this. Why, then, justify and encourage what Paul admonished the brethren against and condemned? Did carnality divide the church then? What but carnality does the same work now? Were those who would rend and divide God's flock to be avoided then? Why should we fellowship and lionize such now? Did the schismatic serve the Lord Jesus Christ then? What reason have we to believe the schismatic any better now? Was it wrong to pronounce in favor of Paul, Cephas, and Apollos then? How much less wrong is it now to cry out with applause the names of Wesley and Luther? No wrong is made right by nursing and dandling it. Schism is eighteen hundred years old; but it was a monstrosity in its birth, alike opposed to men and God. This monstrosity has been deified, and men first thank God for Methodism, Lutheranism, etc, and last and least of all that they are "saints and fellow-citizens of the kingdom." "The flag of the church should dip to that of the cross," one has said. But what right has the church, in a denominational sense, to have a flag at all? Does Ohio? does New York? or could they have without being abettors of rebellion—without displacing the starry flag of the one nation? The flag of the so-called church should

be identical with that of the cross, and then no confusion would obtain, while divisions, instead of being furthered and fostered, would be compromised and healed.

How culpable would be the soldier who would seek to divide the army in the face of the foe! Would he not work for the foe and against the captain? Our parallelism suggests the solemn truth but faintly. To divide an army is but treason against man and the nation; but to divide the church of our Lord is treason against God and his kingdom. In the one case we criminally jeopardize the life of a nation; but in the other, the hope and life of the soul. Which is the greater, man's government or God's? the kingdom of man or that of Christ? The schismatic seeks to dishonor the name of Christ—to defeat his highest and holiest purposes. Is this a light thing, or a matter of little moment? But you did not create the divisions which exist, you say. Very true; but do you not foster them? Do you lift a voice against them? and are you not the abettor of those who created them? Is intemperance right because existing? or was slavery not a crime in America simply because England forged the shackles thereof two hundred years ago?

If one would enter the ranks of Methodism to lead forth another host therefrom would he not be confronted with the most sulphurous anathemas? Is it so terrible, however, to again divide a division that so glories in its own fragmentary form? Is Methodism willing to concede a jot that it may thereby heal the wounds of the bleeding body of Christ? Is any other denominational organization willing to do so much and go so far? Why, then, protest against a new division when so many now obtain and none are specially condemned? But may I with impunity divide the body of Christ while if I rend a so-called branch of that body I am justly denounced as a schismatic? Is the body of Wesley more than the body of Christ?

THE PRESENT STATE OF THE CHURCH.

The Protestant Church of to-day is in a shattered condition. Instead of presenting, like Catholicism, a united and solid front, it is divided, shattered, and wrangling. The spectacle is not

inspiring, but deplorable in the last degree. Even the boasted fraternity between the fragmentary forms of Protestantism is by no means considerable. This state of things does not merit and can not receive the approbation of God. If for these divisions we had to look into the face of a single Methodism, or a single Presbyterianism, it would not be so bad; but there are eleven kinds of Methodism and nine kinds of Presbyterianism. The former body, like the divided Roman empire, can boast of ten horns, and then out of the midst of these another little horn.

Great Britain boasts of one hundred and fifty shades of Protestantism, each claiming to be the church, or nearest like it. Does the world present a single parallel for such a shameful spectacle as this? Thus we see that these very divisions fail to secure harmony. The word of God, they say, will not alone unite, and there must be something more definite to protect the soundness of our faith, and to hold the followers of Christ together. But when men turn from the Bible to an uninspired creed, they are bound as with a rope of sand only. Has not Methodism illustrated this? Have not Presbyterianism and Lutheranism? It is not the creed that unites divided hearts, but Christ. The Christians afford ample illustration of this. No schism has ever appeared in their body. No secession has ever shattered their ranks. Individuals have gone forth from them, and even many of their ministers, to the regret of the body, have stepped down and out. But this is an experience not peculiar to them. Defections occur in the ministries of all the denominations, and perhaps quite as large a percentage are lost by others. The man may go, but he can not carry his flock away. I recall no instance where a Christian minister has succeeded in carrying out a single church. The Christians are possessed of a measure of harmony unknown to other bodies. They may have a larger variety of belief among them, but if so it is because they do not stultify the manhood of their members, but the rather encourage liberty of thought and freedom of investigation. Christ accords these privileges, and no man, no council of men, has a right to abridge them.

IS CHURCH UNIFICATION POSSIBLE?

This is a leading question of the age. He who can bring together the shattered forces of Zion will have proved a greater benefactor than Luther, and will become to the world what Washington is to this nation. If an affirmative answer can not be given we are unwise in contending for union, and men should cease to pray for such a consummation. The very desirability of the thing, and the oft-expressed wish for it, proves it a possible realization.

We see in favor of this possible end an array of argument most formidable and most convincing. The mere blending of theological opinions we would neither think possible nor desirable. The Emperor Charles V., of Germany, left the throne, and retiring to a monastery amused himself by constructing clocks. He is said to have expressed regret and astonishment at his former folly in seeking to force 20,000,000 of people to agree in their religious sentiments, when, after repeated experiments, he was unable to make any two clocks keep exact time for any considerable period. Thinking the same thing, and believing the same notions, as a choir would sing the same music, is not to be desired.

Such a unity Catholicism seeks, but it can have it only in the prostration of the will, the soul, and the manhood of mankind. Better that the flowers should all assume the same hue, and that nature should seek uniformity in the same mold, than that man should think, speak, and believe identically the same. If unity comes, we want manhood left. Let not the soul be the sacrifice of the altar we erect for it.

I think the experience of Dr. Deems' church, of New York, answers affirmatively our question, and with no inconsiderable emphasis. He has proved that the church is broader than the mere denomination, that it may embrace in warmest fellowship all denominational shades. His membership, besides representing in nativity twenty-nine states and fourteen foreign countries, comes to him from twelve different denominations. What the doctor has realized any other clergyman may; what the "Church of the Strangers" is, any other church may become. And if

you can unite twelve denominational shades, why not fifty, and if fifty, why not all? We do know that men easily pass from one denominational communion to another, and very often from the pulpit of one denomination to that of another, where neither change of sentiment or the thought of change is involved. Church relationship is controlled very largely by convenience, by social, business, family, and geographical relationships. The great Methodist body contains far more members not of than of its professed belief. There is more Arminianism in the Presbyterian body than Calvinism, while there is immeasurably more Unitarianism in Trinitarian denominations than Trinitarianism. Indeed, there are more disbelievers in the creed, in creed churches, than believers in it.

The representatives of a hundred nationalities can no more easily march in a single regiment beneath our star-lighted banner than the representation of a hundred denominations can affiliate and co-operate around the altar of Methodism, that of Presbyterianism, or that of Lutheranism. You can as well read a man's name on his forehead as that of his denomination, after a recital of his belief. A Baptist in belief, you may find him happy and at home in a Methodist Church. Though an Episcopalian of the bluest type, you will see his name on the record of a Presbyterian Church.

This affiliation of the representatives of different denominational beliefs proves the possibility of union in the broadest sense. But mark you, such a union as this is in spite of the creed and in opposition to the denominational law. Nor is that all, nor the unhappiest feature; such a union is in opposition to every sentiment of honor and manhood. It is a living protest against one's own honesty, and a declaration false in fact and in conflict with the truth. In belief are you a Methodist, and do you, as a matter of convenience, seek admission to the Presbyterian Church? If a good man they will certainly receive you. But you know both what the belief of that church is, and that it is not your own. You now, however, stand with the church, and the church as one makes its religious declaration to the world, and that declaration is Presbyterianism, while you, to the shame and dishonor of your heart, have helped to make it.

By entering the church you have emphatically, though not honestly, said to the world, "I am a Presbyterian." The simple church of Christ is a fold of rest, security, and consecration for his children; but the Presbyterian, Lutheran, Baptist, or Methodist churches, as such, are not. They stand before the world as representatives of certain theological tenets, and as the defenders of them. What narrow ground for such august bodies! What pitiable avocations for professed saints of Jesus! And you, in entering their corporations, agree to make common cause with them; to march under their banner, and to defend and forward their principles. Do you not mean what you profess? Is your purpose not according to your consecration when you receive the narrow fellowship of a creed-church? Herein is the chief evil of a creed-church. Under the blazing light of the nineteenth century, honesty is neither its policy nor its possibility. No man has a moral right to enter the fellowship of a church, the creed of which he does not believe, and the church, in suffering and encouraging such a thing, so far is an example of shameful and unjustifiable dishonesty. However, this incongruous relationship proves the possibility of church unity.

UNIFYING FORCES.

These are many, and but few can be considered. As a chief of these we might dwell upon the *wish of the pew*, the almost universal desire of the laity for organic church unity; but more to our purpose, in point of argument, is

THE VOICE OF THE PULPIT.

This voice is very full and emphatic, and we regret that the space allotted us is so nearly consumed, that we may not present the formidable array at hand. Luther, that grand old veteran, who thought of nothing but the reformation of the Catholic Church, who hardly dreamed of separation from it until he was forced by repeated anathemas out of it, found his feet planted firmly upon that Rock whereon is built the Christian Church. Hear his voice, and then notice how widely from him and his expressed wish his followers have gone. Indeed, it is doubtful if the real followers of Luther are in name Lutherans. "I be-

seech you, leave my name alone, and do not call yourselves Lutherans; but Christians. Who is Luther? My doctrine is not mine. How then does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Let us call ourselves only Christians after him from whom our doctrine comes." How like a Christian in truth the good man spoke. Returned to earth he would hardly recognize as children, if as friends, those who wear his name, and listening to his words they would hear another Paul rebuking the carnality of the church. Very similar were the convictions and sentiments of Wesley: "Quite peculiar are the terms upon which any person may be admitted into our societies. We impose no opinions whatever. We think and let think. One condition only is required—a desire to save their souls. We lay stress on nothing else. You can not be admitted to the Presbyterian, Baptist, or Quaker churches, unless you share the same opinions. I have no more right to object to a man holding a different opinion from me, than I have to that man who wears a wig while I wear my own hair."

If Wesley lived now we would call him a Christian preacher—ay, he would proudly call himself one. Had Wesley or Luther, one hundred years ago, passed by the old Dutch church at Sleepy Hollow, where, when it was one hundred years old, Irving worshiped in his boyhood, and which originally was simply called "The Christian Church," they would have entered for worship and felt at home in ministrations before its altar. Beecher's breadth of fellowship is akin to that of Wesley, without his words belie: "Wherever you find faith, righteousness, and love, and joy in the Holy Ghost you are to look upon them as the stamped coin of the kingdom and accept them as God's legal tender to you." Who can go further than this? and who, in the lead of God's Spirit, can go less far? But listen to Whitefield and then pray that God may call some other Whitefield to lead his chosen people: "Would that all the names of the saints of God were swallowed up in that one name—Christian." And that immortal historian, D'Aubigne: "The union of all true Christians—that is the reformation of the nineteenth century."

Oh, may this reformation have consummation therein as well as beginning. The sunrise we see, but not yet the zenith-glory. But listen to the immortal Chillingworth: "I am fully assured that God does not, and therefore that man ought not, to require any more of any man than this, to believe the Scriptures to be God's word and to live according to it." Again he says: "If the ruptures of the church could be composed, I could heartily wish that the cement were made of my own dearest blood." That is a grand voice, reaching down to us from 1640 and out to us from the Episcopal Church. But what a ring has the voice of Owen: "I would spend all my days in healing the breaches of the church rather than one hour in justifying those divisions." How wonderful the words of Baxter: "I am a Christian, a mere Christian, of no other religion. My church is the Christian Church. I would rather die a martyr to love than to any other article of the creed." And again: "Thousands have been drawn to popery and confirmed in it by the divisions of Protestantism." Right here listen to the rebuke of Catholicism in the voice of the *Catholic Review*: "Why should not our Protestant brethren coalesce instead of spending their strength in innumerable and senseless divisions? What is the excuse of denominations at all?" Excellent! The best thing we have ever seen from the pen of Catholicism. Moody affirms an interesting truth, and one which the church, as it painfully looks toward Ingersollism and other forms of unbelief, should seriously consider: "The spirit of union among Christians will spike more guns for infidelity than any other one thing." If the *spirit* of union will do so much what would not union, or an *actuality*, do? How unnatural and painful must be that disunion which leads us to commend even a *seeming* union between the shattered forces of Zion! Painfully true it is that this spirit of union is *but* seeming. It does not reach an inch below the surface. A hearty show of the hand of union would topple all the walls of sectarianism, and denominational lines would be so obliterated that only the church itself would be left. And that would be left and thus nothing would be lost.

One other voice, followed by a single example. The voice is

that of Dr. Arnold: "I groan over the divisions of the church. Of all our evils it is the greatest." The example is that of Leonard Bacon, who, in going recently from Brooklyn to Norwich, Connecticut, said: "I accept the call to Norwich as one of the pastors of the church of that city. For, according to the New Testament idea, the whole company of believers there dwelling constitute the one church."

These voices are melodious with a certain sound. They are unifying voices, and must go far toward composing the troubled waters of Zion. We can barely name other unifying forces, reserving for a final argument a brief space. The prayer of Christ, wherein five times he pleads that "they may be one," assigning twice as a reason that "the world may believe that thou hast sent me."

The apostolic example needs no interpretation. It is a voice of thunder before which the walls of schism must yet fall. Did they advocate organic unity? So should we. Did they denounce divisions? So should we. Did they receive to fellowship all who loved Jesus? So should we.

The unpopularity of the creed is a unifying force of no mean measure. Very few regard it with any measure of favor. Indeed, it is but little known in these times, and that is the best thing that can be said of it. We recently read of a gentleman who, on visiting a city of one hundred and twenty-five thousand inhabitants—boasting of its sixteen Presbyterian churches—desiring the creed of that church, actually inquired for it at every bookstore in vain, but finally succeeded in borrowing one of an old minister, dated 1797. By the creed unity is sought but diversity results; soundness of faith is intended but stultification and dishonesty are its chief fruits. If the creed were but a padlock for the lips we would but loathe it; but being really chains for the soul we desire to feel toward it only the hottest indignation. Of all books in the world these creeds have gained for themselves least credit, while it is doubtful if the civil battle field has drunk more blood. Given to the flames, the world would derive from them more light and heat than they have yet given to it.

Co-operative associations, like the Tract Society, the Bible Society, the Sabbath school Union—the officers of which, in the last annual meeting, declared that denominationalism in its sectarian spirit was the chief obstacle in the path of their progress—the Woman's Christian Association, and the Young Men's Christian Association—the church on horse-back, as Thane Miller defines it—these all are to be accepted as unifying forces, and they are well and mightily doing their work. The last of these is one of the giant institutions of this moral age, while its voice is wholly and simply for Christ—wholly and simply in favor of organic church union. Miller's definition above does not correctly present the association. It is more fully “the church with closed ranks at a given point.” Its two thousand and forty-three societies, with an aggregate membership of 1,500,000 men in 1878, shows that it is the Lord's army, and one of no mean proportions. It unfurls no banner but that of the cross, and inscribes no name upon it but that of Jesus. Beneath its folds you may recognize, as walking and battling in loving embrace, Whipple and Bliss, Hall and Cree, Smith and Miller, Jacobs and Cole, with Moody and Sankey, and we are astonished almost to see them walk up to the altars of denominationalism for their gospel services, while everywhere the shout of victory goes up in gladness over their work. Why is it? They are not all members of the same denomination, while they are cordially received by all. Ay, that is the point of interest. As Presbyterians, as Methodists, etc., the general church would not receive them. They must come with but the name of Christ on their foreheads, and with but his holy law in their hands. Thus the church wants more than denominationalism, and by this act of union proclaims the ineffectiveness of the divided church and its creed. As Congregationalists Moody and Sankey are welcomed by that body, but as Young Men's Christian Association workers they are welcomed by the Protestant Church as one. Then is it the union spirit or the mere denominational spirit that most largely enters the universal Christian heart? The divided church has its example and leader to-day in the Young Men's Christian Association, and it is being led by it back into the apostolic arms

—back to the feet of Christ. The mission voice, to which we can but refer, is a clarion note for union. To-day each society chooses a territory separate and apart from all others that there may be no clashing in their work. They co-operate by living apart. Their fellowship is cordial, because distant. But the missionaries have given us our week of prayer, and have stated, as its primary object, the union of the church. They feel the necessity of it as we at home can not. The Japanese converts persist in calling their organizations simply the Christian Church, and it is hoped that they will embrace but the word of God. This contains the law of unity, and unity on this basis alone can be achieved. The heart's warm flow of fellowship to-day indicates that this consummation, so devoutly wished, is near at hand.

REV. R. J. WRIGHT, A. M., LL. D.

Robert Joseph Wright was born in Philadelphia on the 17th of January, 1824. His ancestors were mostly Friends (Quakers), who at the division of that denomination in 1828 went with the Hicksite branch.

Between the ages of eleven and seventeen years his acquaintances and experiences were divided between Methodists and German Reformed. At fifteen years he entered the sub-freshman class at Lafayette College. At seventeen he left college and went into his father's manufactory and store. Shortly after this an accident confined him to bed for several weeks. This he regarded as a providential blessing and a direct call from God to serve him personally. He resolved to accept the call, and after his recovery he made it a special point to study the Scriptures for the sake of the salvation of his soul. About a year afterwards, in his eighteenth year, he joined the German Reformed Church. A few months afterward he resolved to study for the ministry, and accordingly returned to college near the close of the freshman year, and duly graduated in the autumn of the year 1845.

During his college course he was popular with almost all parties; and in his sophomore year he was elected to the highest honor of his society, namely, debater, in its annual contest with the opposite society.

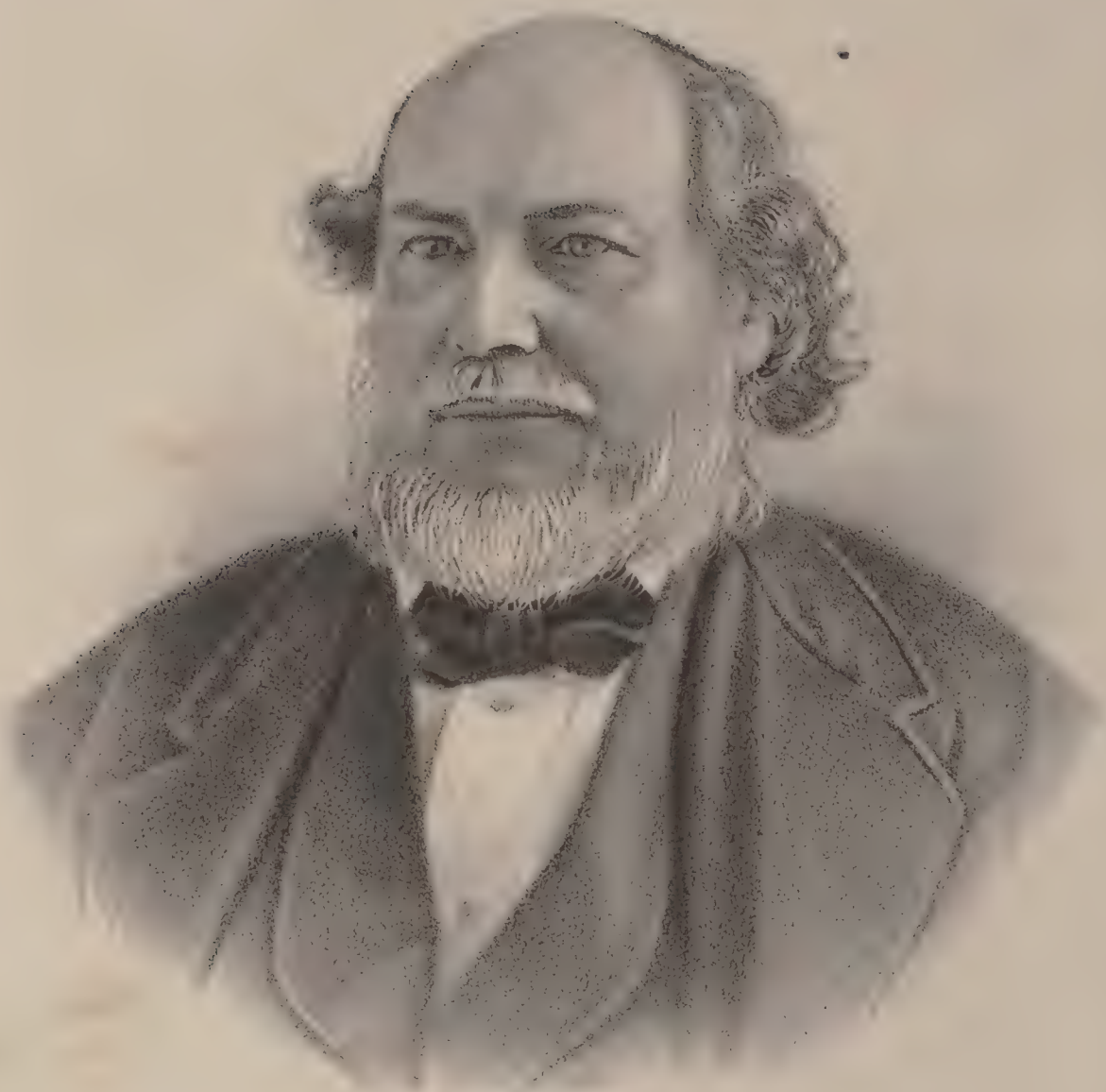
It was in the first year of his return to college that he became acquainted with Austin Craig, and, through him, with I. C. Goff and other brethren of the Christian denomination. Since then his acquaintances and labors have been much among the Christians; yet he works freely and easily with almost all other denominations.

During the last two years of his college course his health was very much broken down. His health—especially his throat—

did not seem to be restored sufficiently to justify him in entering the ministry, so that he returned the following year to Philadelphia and re-entered the manufacturing house of his father and uncles, and in a few months was prevailed upon by them to accept a partnership in the firm.

After a few years of mercantile prosperity in the firm his health was so much impaired again that he retired from business altogether; and some time afterward he entered Princeton Theological Seminary as a student. But his health again breaking down he retired to the quietness of home, and has continued an invalid most of the time ever since. Nevertheless he is an incessant student, and divides his time between theology and social science. He has been a life-long critical student of the Greek New Testament; is a lay-preacher and a member of the New Jersey Conference of the Christian Church; is author of "*Principia; or, Basis of Social Science*," and of many other smaller publications on that subject, and on theology and religion. "*Principia*" has been favorably noticed by Herbert Spencer, Rev. Charles Hodge, D. D., George W. Curtis, Thomas K. Beecher, Prof. George Allen, and many other eminent scholars. He is a trustee and non-resident professor of ethics, metaphysics, and church history in the Christian Biblical Institute, Stanfordville, New York. He frequently prepares addresses, by invitation from various bodies, and some friend or deputy delivers them, as he himself never travels.

He has lately received the degree of LL. D. from Hanover College, Indiana. He was never married, and still resides in the environs of Philadelphia.



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R. J. Wright.

HARMONY OF ST. JAMES AND ST. PAUL.

BY REV. R. J. WRIGHT, A. M., LL. D.

“Ye see, then, how that by works a man is justified, and not by faith only.”—JAMES 2: 24.

I. *Preliminary remarks.*

The main principle of the Christian denomination is—no test of church-fellowship except Christian character. This principle was first in its history, and is first in its philosophy, and is fundamental to, and underlies, the other two great principles, namely, Bible our only creed and Christian our only name. All is the effect and result of the adoption of the great practical and fundamental principle—no test of church-fellowship except Christian character. What, then, it may be asked, is Christian character? We answer, Christian character means Christian disposition—affections, heart, and life. But how shall we know the hearts and affections of others? There is no way but by inferences drawn from their professions and their lives.

Various answers are given to the question, What is the way of salvation? But however different the various points of view may be, all true answers are harmonious in their essence when we properly understand their depths and their interior relations. Even in the Scriptures themselves very different answers are given, according to the different experiences and different stand-points of the various writers. And between none of them, perhaps, are the differences greater than between St. Paul and St. James. And we will on this occasion offer a few suggestions toward reconciling those two apparently different views. And the explanations offered will come nearer to being truly catholic, namely, truly a compromise and reconciliation of the views and ideas of the generality of Christians of all ages, “orthodox” and

“heretic,” than any other presentation that you will readily find on the subject.

2. *Different objects and different audiences of different parts of the Bible.*

James was writing to rich, Antinomian, worldly, hard-hearted Jews, “professing” Christianity, yet who were making a bad use of Paul’s doctrines of free grace and salvation by faith, and who were not under his jurisdiction perhaps. But Paul was attacking the strongest citadel of formalism and Judaism; that citadel which he had found as strong in his own honest but unconverted heart; a citadel strong in the hearts of nearly all men who are earnestly striving to serve God naturally; namely, salvation by honest merit and sincere righteousness—an error which was actually doing much towards entirely checking the progress of the church by its old forms and natural spirit among an antiquated people.

The various books of the Bible were written for two different ends, always and both at once; namely, use at the time they were written, and use in the future. These books were not written giving prominence only to the time then present, as that proportion would be too small; but as it were one half to the then present moment, and one half to the future. The advantage of that method is, that it is truly historical, and therefore is always so much the more convincing, as well as really so much the more certain to be understood rightly.

We have here only that appearance of contrariety of opposing forces, whose real co-existence, under wisdom, produces all life and all action, even as the centripetal and centrifugal forces, the two kinds of electricity, and many other pairs in nature.

3. *Of dead faith and dead works.*

Let us examine a little the context in St. James’ epistle. His doctrine about faith and works seems to be summed up in from the fourteenth to the twenty-sixth verses of the second chapter, wherein our text is taken.

In the fourteenth, fifteenth, and sixteenth verses of the second chapter the idea seems to be about this: If a man should say he wished well to the poor, yet never do any good to them but

wish, then we would all see at once that such a man's wishes for the poor were of a merely sentimental sort, not only being too weak, but evidently of a different sort from that sort of well-wishing which moves the will into actual exercise. So—in verse fourteen—if a man say he have faith when yet that faith does not influence his actual life, then his faith is of the sort that will not save him. The apostle is saying these things merely for a comparison. Now, continuing the same idea in verse seventeen: “Even so” that sort of faith which does not produce works is “dead.” Now when we speak of the capacities of a man, his ability to build steamships, fathom oceans, delve into nature, measure stars, etc., we are speaking of a living man, not a “dead” one. A dead thing is not only too weak, not only weaker than a living thing, but is in several respects a generically different sort of thing, not only weaker than the other, but differing from it in some radical respects of constitution; though in what exactly the difference consists between a living and a dead thing science has not yet definitely found out or expressed.

There is a sort of dead good-wishing which we may have for others; as, for instance, at a theater, before we know the *dénouement* of the plot we may have a sort of good wishing for some of the unfortunate “*dramatis personæ*,” but it amounts to nothing. “Even so” at a theater we may lend a sort of temporary faith or belief to the transactions presented; or, in reading a work of fiction we may, yea, must give a sort of belief, for the time being, to the things told, for they would fail to affect us if we distinctly bore in mind all the while that the matters before us were fictions. But the good-wishing and the faith, in such cases, are a different sort of thing from that of real faith which, manifesting itself in real life, produces voluntary, beneficent action, and which both manifests and cultivates good, moral character.

Then, in verse eighteen, if one man shows his sort of faith, that is merely sentimental and without consequent works, the other man would show his sort of faith by his works, to be not the merely sentimental or dead sort. Thus the works prove that the faith is of the right sort.

Then, in verse nineteen, on another point, the faith may be real, but yet not accompanied by any real goodness of character, or by any real love for what is good, as in the devils'—should be translated demon—they believe in the fact of God, but do not humble themselves before him, nor cultivate the spiritually holy feelings of their nature, do not regulate their lives by his will, nor trust in him as their source of good. The next—twentieth—verse repeats that faith without works is dead, thus hinting that this theoretical faith or belief—though real as far as it goes—is also not the right sort. It is still the dead sort.

4. *Living works promote and complete faith.*

Then from verses twenty-one to twenty-four the case of Abraham is taken. Hitherto James had not taught anything different from what the churches teach generally nowadays. But in these verses he introduces a seeming heresy, or what the Protestant orthodox generally in these days would be very apt to set down as such. Not that he teaches anything opposite to Paul here, but he seems to teach something not to be found explicitly in Paul, namely—verse twenty-second—“By works was faith made perfect.” Yet we know this is so. We know that all voluntary or other emotions are strengthened and perfected by having scope to exert themselves in actual life. And on the other hand we know that even a fanaticism, a folly, or a monomania will sometimes die out if it only be left without any occasion or opportunity to vent itself into real life. And how much enthusiasm, folly, or semi-nonsense on some subject or other broods for years in young minds – and in some older ones, too—yet remains merely as a dream for lack of culture and development into actuality!

5. *Analogy with prayer.*

By an emotion of the mind going out, or developing itself into actuality, we do not necessarily mean its going out into an outward bodily action. This may or may not be the case, according to circumstances. For instance, it is agreed that in order to constitute prayer it is not essential that any bodily exertion should be displayed—not even language uttered. The prayer may be inward, and the language formed in the mind but not uttered.

Now in prayer—*proseuchomenon*—the solemn wishing to God constitutes the essential pre-requisite, yea, even its very element; but yet it can hardly be called prayer until at least the mind, inwardly to itself, forms this solemn wishing into some sort of inward language—not outward utterance, but at least an inward mental language.

We suppose almost everybody—often in soul—wishes to God about something or other. But how does the mere inward fact of forming inward wishes into some sort of also merely inward language—how does that apparently little matter constitute such a wide and radical difference, as it really does, between the common earnest wishes of our common life and the higher sort of inward religious states called inward prayer? It is not easy to explain how this merely inward work should perfect and complete the wish except by the general principle that exercise cultivates the faculty. And so, too, it is not easy to say how it is that works—whether inward or outward but still voluntary works—should “perfect and complete faith,” other than by the general principle that thereby the faith is exercised and thus cultivated and developed. And such seems certainly to be the doctrine of James, and also of actual religious history and experience everywhere.

6. *Inwardness of all true religion, faith, and acceptable works.*

One of the clearest doctrines of all scriptural Christianity is that available religion, as to its really important essence, consists of what is inward rather than of what is outward. For instance, no one would contend that any outward work was religious if done without some sort of a good intention. Now, just as good intentions are something inward, as related to outward bodily actions, just so faith may be considered as something inward, as related to other inward intentions and feelings—faith being really an emotion or state of mind within other emotions or states.

And just as intellectual theoretical faith underlies all those things, so there is a something that is still more inward underlying that faith. But we must defer that point until a later part of this discourse. The thing to be shown now is that James agrees

also with St. Paul and the general teachings of scripture as to the inwardness of true religion.

7. *Living faith is a part of living work.*

All—except those of mere sensation—all our daily activities, emotions, and intentions of common business and social intercourse proceed upon some sort of faith—faith in the post-office, in the newspapers, in memorandums, in peoples' words, and in the conclusions of our own reasonings, and in our own memory. Faith of some sort is the inward substratum or basis of all our emotions, intentions, and activities; hence faith is living, though latent, in all those activities of our life—of mind, body, and spirit. Nevertheless it matters not here how you explain faith, for so long as it is the action of man at all it is a work of man, and therefore included in the term good works, strictly understood; and therefore in the contrast between the word in Paul and in James you must always consider that Paul speaks of only that part of works which omits faith, while James ever keeps in mind that faith is an essential part of the good works.

8. *St. James maintains the true inwardness and spirituality of religion.*

We will see that all through his epistle he largely insists on that kind of works which are not the outward bodily ones but the inward spiritual ones. Some of these inward spiritual works of his I will partly cite: Count it joy to fall into temptation, for temptation tries faith, and "the trying of your faith worketh patience" (an inward emotion). (James 1: 2, 3.) "But let patience have her perfect work, that ye may be perfect and enter wanting nothing." (James 1: 4.) "Be patient, therefore, brethren, unto the coming of the Lord." (James 5: 7.) "Behold, we count those happy who endure. Ye have heard of the patience of Job," etc. (James 5: 12.) "If a man lack wisdom"—an inward thing—"let him ask of God"—also an inward act. (James 1: 5, 6.) "Wherefore lay aside all filthiness," etc., "and receive with meekness the ingrafted word which is able to save your souls." (James 1: 21.) One part of the "pure and undefiled religion" is to "keep" one's self "unspotted from the world"—having special reference to inter-

na states of mind. (James 1: 27.) "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to those who love him?" (James 2: 5.) "The wisdom . . . from above is first pure, then peaceable, gentle," etc. (James 3: 17.) "The friendship of the world is enmity with God." (James 4: 4.) "God resisteth the proud, but giveth grace unto the humble. Submit yourselves, therefore, to God." (Evidently only, or chiefly, an inward submission is what is meant.) "Resist the devil"—inwardly—"and he will flee from you. Draw nigh to God and he will draw nigh to you." (James 4: 6-8.) "Be ye also patient; stablish your hearts." (James 5: 8.) "Grudge not one against another." (James 5: 9.) "Is any among you afflicted? let him pray"—pray with the inmost heart, of course. (James 5: 13.) "Confess your faults one to another, and pray one for another, that ye may be healed." (James 5: 16.)

Those last-named matters—namely, prayer for one another and confession of faults to one another—are not exactly themselves inward works, but are what only a deep inward contrition and an earnest desire for peace with God naturally do—in fact, tend to prompt us to do. But all the other quotations above made do, I think, point directly to the inwardness of the works of true religion, according to James.

Another indication in James' epistle of the inwardness necessary to acceptable living before God is the wisdom which is to be asked for "in faith, without wavering"—a certain sort of heavenly wisdom of which he speaks much. (See James 1: 5, 6 and 3: 13-18.) It is a wisdom which is to be without "bitter envying and strife in their hearts" and "without partiality and without hypocrisy." These passages remind one of the spiritual wisdom of which Solomon often speaks. Paul also speaks of a spiritual wisdom in I. Corinthians 2: 6-12: "The wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory," about "the things which God hath prepared for them that love him."

9. *Faith and works in this life and the next.*

Now if we get the idea that faith, when of the right sort, tends

to produce good works, and that the goods of the acceptable sort are especially the inward obediences of the heart and feelings as well as of the outer life we will have a scriptural view such as Paul as well as James, and Peter also, and Jesus, and the Protestant Church in general, all accord with and teach.

On this relation of faith and works Fletcher somewhere has a pretty idea. It is substantially this: Faith and works are the two steeds which draw the chariot of salvation; that the advantage which faith has is it is harnessed in first. But when arrived at the gates of heaven faith shall be taken out and works shall have the honor of drawing alone the chariot of salvation in the streets of the New Jerusalem. The meaning is that faith is the means but good works are the great end.

In this life, then, faith is largely the means to salvation, and other good works are the enjoyment and activity of the salvation itself. But faith itself is a good work—a good act and good state of mind, eternally so—and therefore will not cease at the end of this life but shall continue on forever, there being no point in eternity ever to arrive when we can know so much of the depth of the mysteries of God's unfathomable world as no longer to need to confide in him, and no state of our experience or of any new philosophy ever to arrive when trust in God could cease to be our duty or our delight.

10. *Gratuity or worth.*

But after all the controversy between faith and works is only the outer shell—only the formal form—of a deeper, a more inward, and more spiritual question, namely, between grace and merit—as it is expressed in the badly-chosen words of the schoolmen and theologians—or, as it ought to be translated, between gratuity and worth—gratuity being the proper translation of the Greek *charis*, usually rendered grace, sometimes gift, and sometimes favor. Worthy is the proper rendering for the Greek word *axios*; and worth is the true translation of the condignum of the middle ages, but badly modernized by the word “merit.”

The Roman Catholics, in their books, make a distinction between “congruity” and “condignity.” But these terms only express the difference between the worth of obedience before

conversion and afterwards, and therefore do not touch the great and real question between absolute worth and only relative worth. And it is only a part of the Roman theologians who acknowledge that all human merit is only relative and obtains blessings merely because of God's promise and not because of intrinsic or absolute worth. There is great difference among them on this subject, and "the Council of Trent is studiously ambiguous upon it." But whether any of the Roman theologians, in their usual teachings to their people, keep up, explain, or enjoin this distinction we can not say; but the scientific theology of some of them admits that no man deserves or obtains salvation and heavenly rewards by absolute worth, but only by relative worth. And the Bible several times uses the term "worthy" in reference to good people. Nevertheless we may safely say the amount of this worth is almost as nothing compared to the amount of the gratuity. And in all cases both the opportunity and the ability to do good come originally from God.

The reasonableness of some doctrine of relative worth seems plain from natural considerations. But grace is not always parallel with nature. It seems reasonable to suppose that God, in saving any, would save those who, relatively to all the circumstances of their case, were most suitable. Yet after all the real truth might be that the truly suitable candidates could be those who were most difficult to save, or those whose peculiar natural gifts or peculiar receptivity of divine powers might make their salvation more honorable or glorious to God or even more useful in his kingdom. Everybody employs and pays best those who can do the most and the best work for them. But so far as God saves those who are most difficult to save he must sometimes save those who are among the wickedest; but whether their wickedness arises from their own free will chiefly or from temptations and unfortunate circumstances we can not say.

At any rate, however, there is reasonable room to believe that while men can not attain immortal happiness on the ground of absolute worth, being sinners, and their services at best, even if they were perfect, being entirely inadequate to so great a reward, yet relative individual personal worth before God shall not go

without glorious rewards in some way and in some world, here or hereafter.

In certain legal documents the words, "For the sum of one dollar well and truly paid," are a sufficiently valuable consideration for property worth hundreds of thousands of dollars. In fact the apparently foolish law about the words "one dollar," and all that sort of stuff, to constitute a legal title, seems at any rate to be an indirect testimony from an unexpected source that human nature always expects to make and receive some payment however trivial and nominal it might be comparatively to the gift or favor conveyed. But it would be folly to speak seriously of such transactions as purchases. They are, to all practical intents and purposes, mere matters of favor, gift, and gratuity. And is not the matter of God's forgiveness of sins and the reward of immortal happiness very like this? that is as regards man's comparatively inadequate worth to merit it; so that man's value, or worth, as pay for salvation is indefinitely small in the comparison, so as to be only a token or sign of an obligation to pay.

Now on this deeper question between gratuity and worth, although St. Paul, the faith-teacher, uses the term *axion*—worthy—some fourteen times, yet St. James, the work-teacher, nowhere talks at all of merit nor of (*axion*) worth in us of any kind. But he does talk pretty plainly of the good gifts of God. For instance: "Let him ask of God who giveth to all men liberally." (James 1: 5.) "Every good and every perfect gift is from above, and cometh down from the Father of lights." (James 1: 15.) "The wisdom that is from above is first pure," etc. (James 3: 17.) "But he giveth more grace (gratuity), wherefore he saith, God resisteth the proud but giveth grace (gratuity) to the humble." (James 4: 6.)

James' whole view may be summed up thus: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." (James 1: 18.) Paul's whole view may be summed up thus: "By grace (gratuity) are ye saved through faith (trust), and that is not of yourselves; it is the gift of God." (Eph. 2: 8.) And Paul elsewhere speaks:

of our being the first-fruits. So the two views agree in substance.

II. *Humility or pride.*

The Old Testament—except in Psalms—speaks little of faith, but much of humility and much against pride. So does James. And Paul's text for Romans is taken from Habakkuk 2: 4, "Behold, his soul that is lifted up is not upright in him, but the just shall live by faith." But Paul, in making the quotation (Romans 1: 17) from Habakkuk, omits the words about the "soul that is lifted up," probably because then as now, when pride is spoken of people are more apt to think about petty vanities and ostentations of life, of dress, or social position, than about that deeper pride of soul which interiorly turns itself away from God, with even some feeling of contempt, as if we were not dependent on him for every good thing, or with some feeling of aversion that we are thus dependent. But Paul doubtless had these other words of Habakkuk in his mind, in his text, and throughout his epistle to the Romans.

It is a part of true humility of soul to feel constantly our dependence on God, even in the little changes of common life. James understands this, "Go to, now, ye that say, To-day or to-morrow we will go into such a city," etc. "For that ye ought to say, If the Lord will, we shall live, and do this," etc. (James 4: 13-16.)

The Old Testament—except in Psalms, as was said above—speaks little of faith but much of humility. The Psalms, however, speak very much of faith, but in them, instead of having the ambiguous and unsatisfactory translation—faith—we have the correct rendering, trust—trust in God. True humility of soul before God is one of those things alluded to awhile ago, in passing, as being something still more inward even than real spiritual faith, being that interior disposition of soul which tends to prompt one to trust in God, as and when the intellectual ideas of God are presented to the mind through the word or through nature and the church.

James being a kind of spokesman or chairman of the church of the Jews in Jerusalem, his mode of thought is somewhat legal

and Jewish. So we see that (in James 2: 1-9, and 5: 1-6) his epistle is tinged somewhat with that common idea of pride as if it were a something prominently belonging merely to apparel, social position, wealth, etc., where he launches out into tirades about "gold ring," "goodly apparel," "rich men oppress you," etc.; here—as is usually done from the Judaistic stand-point—giving rather too much prominence to some of the merely outward social forms that pride is apt to take to itself, and paying less attention, comparatively, to that deeper pride of heart which is found in all classes of society, and which separates the soul from God.

Obedience to and faith in God follow close upon true humility. Hence with persons who possess and use the light of revelation, their real spiritual trust in God will generally follow in proportion close to the degree of their real humility of soul before him. Yet I allow that those who do not use the light of revelation enough may possess this very inward thing of humility of soul before God; and if they do have this humility it will produce many of the same good fruits of heart and life, as if they had a clearer appreciation of the light of revelation. This, I think, is one of the reasons why we often find so much goodness in persons who have not much apparent faith in the Scriptures or in the churches. And, indeed, the very same principle is illustrated in a yet more inwardly curious thing, that among intellectual and theoretical believers in the Bible—yea, also, and among professing Christians, namely, that the best men, so far as we can see, are by no means always those who have the clearest or truest views of revelation, nor even those who have the clearest views or most joyful hopes of their own personal interest in the blessings and promises there taught. Oftentimes the best Christians really are those who pass almost half their time nearly despondent of ever living righteously before God, or even of being saved at last. Such is their sense of unworthiness, and such their deep humility of soul before the all-righteous God.

12. *Good works are sacraments.*

Another correct view to take of this whole subject, and one which sums up all the separate points in a new form is, that good

works, namely, virtue and morality, are sacraments of interior religious obedience, are a sign and expression, a seal and confirmation of the inward life. The usual church definition of sacrament is, an outward sign and seal of grace, and I see not but that works come under the same definition in every possible sense of it. The same characteristics are true also of religious works as well as of moral ones. Even prayer itself has a mystery about it, not explainable upon any other hypothesis so well as this, that it is a sacrament, namely, an outward sign and expression as well as confirmation and cultivation of the inward desires and expectations toward God.

In conclusion it may be asked, Who, then, is a Christian? We possess the happy reply: A Christian in the truest sense is a living sacrament of the power and love of God, is a person whose inward spiritual impressions, and whose good thoughts, emotions, and intentions convince himself that he is in union with God, and whose consequent good expressions, unselfish actions, and brotherly fellowship, with all other of God's children, evince to others the same precious fact, and at the same time develop, confirm, and seal to himself and to all men this gracious salvation. Amen.

REV. J. B. WESTON.

John Burns Weston was born in Madison, Somerset county, Maine, July 6, 1821. He is the oldest surviving son of Stephen and Rebecca Weston. His grandparents were among the earliest members of the Christian denomination in that part of Maine. His parents were members of the same denomination, his grandfather and father both being deacons. In his fourteenth year he was converted, was baptized by Elder Joseph Merrill, and united with the Christian Church. His early life was spent in hard work on a farm, where he formed his habits of industry. His opportunities for schooling were extremely small; but he learned very easily, and by faithful use of such opportunities as he had, and by improving his leisure moments at home, he made unusual progress in study, standing high in ordinary branches, and studying algebra, geometry, trigonometry, surveying, and navigation by himself, with his father's aid. At seventeen he commenced teaching school. From eighteen to twenty-two he went to the academy when he could be spared from the farm—about four terms in all. In this time he prepared for college in Latin and Greek, and made proficiency in French and other branches besides. His means would not then allow him to go to a college. He had attended a Sunday-school from the first organized in the town, and from sixteen years of age he was teacher of a class. From the time of his conversion, and especially from seventeen years of age, he was interested in all religious work—during revivals and at all other times. He had an early impression that it was his duty to engage in the ministry, though his timidity led him to shrink from it. This conviction became so strong that in 1843, before he was twenty-two, he united with the Maine Central Conference and was approved as a licentiate. In August of that year he accepted a call to a small church in West Newbury, Massachusetts. He was ordained in 1844, and continued at

West Newbury, but spent some time in Boston in the study of Hebrew with Dr. Eli Noyes and elocution under James E. Murdoch. In 1846 he was called to be office editor and publishing agent of the *Herald of Gospel Liberty*, then published in Exeter, N. H. He went with it to Newburyport, Mass., in 1847. In 1848 he accepted a call to the Christian Church of Skowhegan, Maine, and preached there three years. In 1849 he was married to Miss Nancy McDonald, who proved to him a true helper. In 1850 he was a delegate to, and one of the vice-presidents of, the Marion, New York, Convention, when the denomination determined to establish Antioch College. In 1851 he was appointed agent for Antioch College in New England, and devoted a year to this work. Up to this time he had been preaching eight years, giving himself faithfully to his work; but, preaching with feeble churches, he had never received so much as two hundred dollars in any year. In the spring of 1852 he became pastor of the Christian Church in Portland, Maine, and remained till October, 1853, when he came to Antioch College. Here he entered the first class, and graduated with it in 1857. He was solicited by President Mann, a year before he graduated, to accept the position of principal of the preparatory department, but declined it. On his graduation he was appointed to that position and accepted it. He has remained in connection with Antioch College ever since, first as principal but since 1865 as professor of Greek. In the absence of professors in other departments he has also had charge of classes in nearly all parts of the curriculum. His first wife died in May, 1858. In June, 1860, he was married to his classmate, Miss Achsah E. Waite, of Chicago. He has always been unswerving in his devotion to the interests of the Christian denomination, local and general, and has lent a helpful hand to nearly all her enterprises.

IS A CREED-STATEMENT NECESSARY TO CHURCH SUCCESS?

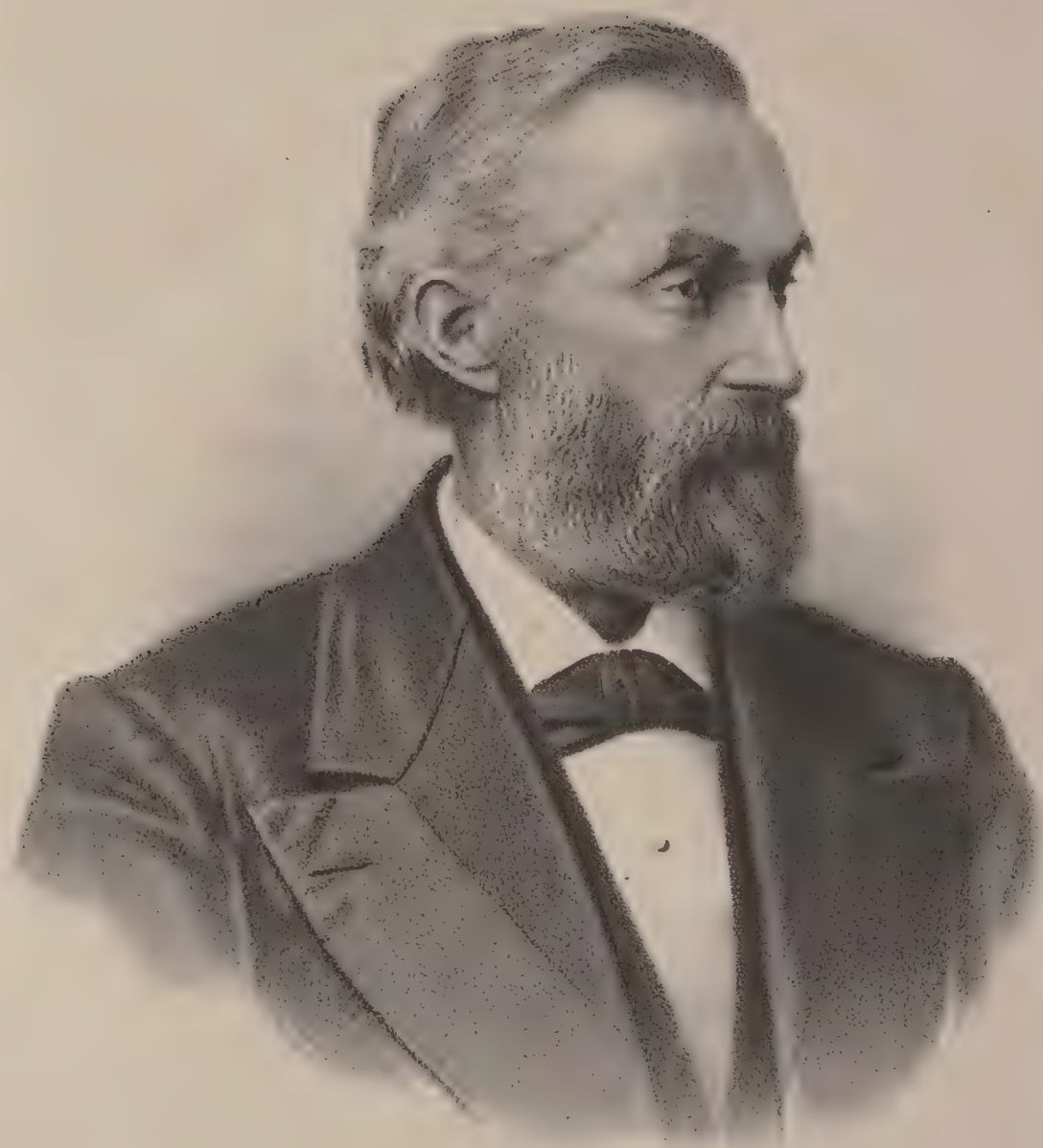
BY REV. J. B. WESTON.

"The building up of the body of Christ."—EPHESIANS 4: 12. (Revised Version.)

Every religious question should be looked at in the light of its bearing on the building of the body of Christ. Everything which favors this should be cherished; everything which lies in its way should be rejected. In this light we should approach the question under consideration.

It is frequently said, in opposition to the non-creed position of the Christian denomination, that "a creed-statement is essential to church success." We have averred that it is not. Are we right? If the successful up-building of the body of Christ demands, or if it is better promoted by, creed-statement, or under them, then our position is a false one; the world does not need us—we have no plea for an existence; and no love of sect, no pride of consistency should prevent us from acknowledging and abandoning our wrong and uniting with those who have found a better way. As disciples of Jesus we would consider the question with candor and abide the result.

Our inquiry will encounter prejudice in the outset. Christendom has been so long and so completely divided up into sects, each having its own creed, that necessarily what success the church has had has been chiefly through the agency of these sects. The unquestioned fact has been that church success has been, for the most part, connected with creed-statements; and this fact, together with the natural wish of the members of these sects to have it so, leads easily to the opinion, and to the tenacious holding of it, that the creed-statements are a necessary and



John B. Weston

inseparable cause. They never have seen, and so they can not conceive of, church oneness without them; just as in the outbreak of our civil war European nations looked for our downfall. They had never seen the success of a nation without a crowned head, and they could not conceive it possible.

But let us understand the question. It is very different from the question whether truth is important or whether it is of any consequence what one believes. Truth *is* important; and within the scope of any man's search it should be sought for as hidden treasure. The truth which bears upon true and Christ-like living, which relates to the good of the bodies, and minds, and souls of men, is of essential importance. It should be earnestly sought and firmly held. Indifference is without excuse. It *is* of consequence what a man believes. Truth is better than error, even in the most trivial matter. In many things one's belief determines his life. Error sometimes leads to moral and social ruin. Erroneous theories are often a palsy upon spiritual power, a fatal hindrance to individual or associated success. These things are conceded; but they do not touch the point at issue. To understand our question we need to consider what is meant by "a creed-statement" and what is meant by "church success."

One's creed is his belief. A creed-statement is a statement of belief. The term is generally applied to religious belief. Every one has some belief on religion and religious topics. It is well to have some *decided* belief - a belief which can be stated in terms well defined. So far a creed is justifiable. Not to have one indicates an inexcusable thoughtlessness on most important themes. Religion is a matter of faith and has to do with things the most vital of all which pertain to human interest. It takes hold of the most sacred duties and relations which pertain to this life and the life to come. It challenges thought, feeling, and action. No earnest mind can fail to be moved by it. So creeds—earnest religious beliefs—of some kind must be. This we do not deny. We avow our own belief in things most vital. We find them stated for us in words of inspiration, and we accept them. We believe of God "that he is, and that he is a rewarder of them

that seek after him;" that "God so loved the world that he gave his only-begotten Son, that whosoever believeth on him might not perish but have eternal life;" that "Christ Jesus came into the world to save sinners;" that here he lived, "went about doing good;" speaking as "never man spoke;" and "suffered for sins once, the righteous for the unrighteous, that he might bring us to God;" that Jesus our Lord "was delivered up for our trespasses, and was raised for our justification;" "that God was in Christ reconciling the world unto himself," and so Christ "is able to save to the uttermost them that draw near unto God through him;" neither is there any other name under heaven that is given among men wherein we must be saved, but that "in every nation he that feareth God and worketh righteousness is acceptable to him;" that "except a man be born anew he can not see the kingdom of God;" and "if any man hath not the spirit of Christ he is none of his;" but those who have been born anew, and have the spirit of Christ, "are children of God; and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him." And thus we might enlarge. But all this is the common creed of Christendom—the faith that binds all true Christian souls to God, to Christ, and to one another, and directs their lives and inspires their hearts. It includes all, and excludes none.

But this is not what our objectors mean by a creed-statement. They mean such a statement as a sect makes for itself, or more frequently such a statement as some council or ecclesiastical authority makes as an embodiment of necessary doctrine in contradistinction to fancied errors held by others. The result is a new sect, based on the creed. It is then a statement not merely of what the sects hold in common with others, but especially of the points in which it differs from others. Thus, the creed-statements of the Methodists, the Lutherans, the Presbyterians, the Baptists, are the statements of belief which are peculiar to each, and which others do not accept. They are made to include those who harmonize in opinions and who join in the propagation of those opinions, but to exclude all others. A

creed-statement, then, while it may be a bond of union to those who agree in the opinions set forth, always and inevitably creates, organizes, and perpetuates division among the followers of Christ. The question is whether the union of the less, on a fragment of opinion, more than compensates for the division of the greater.

And what is meant by "church success?" If it means the success of rival sects or parties as such, among those who call themselves the followers of Christ, we must say yes; for such success the creed-statement is essential. If differences must be organized, if the Christian warfare is a strife of opinions, if the building up of sects is the end for which churches exist, or if through the strife for opinions the grander result is more effectively reached, then, by all means, let the differences be clearly stated. Men succeed best in anything when they have a clear idea of what they are working for, and have a strong conviction of its importance. Brave fighting has been done, and much religious fervor and zeal have been expended in the history of the world, for party opinions and forms and for sects based on opinions and forms; and if this is "the good fight of faith," and success in this is "church success," the point must be conceded, a creed-statement is essential to organize and inspire the zeal which leads to such success.

But this is not our view of church success. To us the church of Christ is one. "There is one body and one spirit." It includes all who have been born of God, who walk in his spirit and are consecrated to the work to which Christ calls his followers, all who show by their lives that the spirit of Jesus lives in them. It is the body of Christian believers and Christian workers everywhere. To us church success is the enlargement, the unification, and the perfection of this body, the increase of its power and efficiency, and its success in the wide field of religious and benevolent endeavor by which the world is made happier and souls brought into the fellowship of Christian love and the joy of righteous living. Church success to us is success in gospel work, pure and simple, in the work which Jesus began for the emancipation of man from sin, and restoring in him the image

and spirit of God. The question is, Are the creed-statements which divide the church of Christ into sects arrayed against each other, so far as the influence of the creeds may go, essential to success in the gospel work as above set forth? We think not. To us those who foster divisions and rivalries by such means, in so far as they do it, are not following Christ nor acting in the spirit of his new commandment of love, nor his last grand prayer, as given in the seventeenth chapter of John, but they are "carnal, and walk as men."

Let us not, however, be too confident in our opinion, but give it a careful examination. In the nearly nineteen hundred years of the experience of the church there ought to be data by which the question can be settled as intelligently and as surely as any other question of social philosophy, and by similar methods. Let us look for them, examine them, and abide by them.

In studying questions of cause and effect, and the relation of things to each other as such, there are certain principles which every man uses, even in the commonest affairs of life. He may never have put them into form, even in thought, but he uses them nevertheless. In the science of reasoning, as used in the higher fields of science, these principles are put into form, and given as "canons" or rules. But reasoning is the same in the family or in the field, that it is in the laboratory or the philosopher's study. One of them, in common terms, may be stated thus: When two things are considered together, if it is invariably found that when one is present the other also is present—unless some counteracting cause intervenes—and when one is absent the other is also absent, we may safely infer that the two things are related to each other as cause and effect.

Take the simple matter of making butter. It has been found by long experience that the agitation of cream produces butter, and if cream is not in some way agitated no butter is produced. The safe inference is that the agitation of cream causes butter, and the good wife acts accordingly. Take the raising of crops. Observation and experiment show that certain qualities of soil and certain methods of cultivation result in the best crops of corn, or wheat, or potatoes. The conditions most favorable to each

of these crops vary, and the farmer knows that if he should give to corn the same mode of treatment that he does wheat, or to wheat the same method as to corn, he would fail, and studying the relations of cause and effect in each case by the above rule he forms his conclusions and governs himself according.

Take a case of society and morals. It is seen in communities of the same country, with equal advantages of soil, climate, facilities for market, and opportunities for improvement, if in one intoxicating liquors are largely sold and consumed, intemperance, idleness, poverty, vice, and crime abound, homes are wretched, children squalid and ignorant, and society taxed for the expenses of pauperism and crime. In another, where intoxicating liquors are not sold nor consumed there is intelligence, industry, and thrift; society is good, homes are happy, children are cleanly and intelligent, vices and crimes are little known, schools and churches flourish, and the burden of taxation for criminal courts and poor-houses is light. When such facts have been observed for a long time, and under varied circumstances, and it is uniformly seen that where the liquor and the drinking-habits are present, the misery and crime are present, and where the former are absent the latter are absent, it is safe to conclude that the sale and consumption of intoxicating liquors is uniformly a cause of misery and crime.

Apply the same method to the question before us. If creed-statements are essential to church success then the history of the church should show that uniformly when and where creed-statements have prevailed the success of the gospel has been promoted, and where they have been absent gospel success has been wanting. Now, in the apostolic age, and on for two or three centuries after Christ, the church was without creed-statements. From that period creeds began to be made and declared, consequent divisions arose, and valiant defenders of conflicting creeds raised their theological swords against each other, not infrequently invoking also the sword of political power. If the proposition of our objectors is true, the apostolic age and the early centuries should have been barren of success, Christianity should have stood still where Jesus left it at his death, while the fourth and fifth cen-

turies should have shown a grand revival of Christianity, and on to the fifteenth century, while fixed creeds were enjoyed and ecclesiastical and hierarchical authority was unquestioned, the church should have been on the high road of progress in the work of disseminating light, promoting Christian grace and virtue, and carrying forward the gospel of Christ in its mission of converting men to righteousness and love. Was this the fact? Not if history gives us a true record.

On the other hand, in the early age, while the apostles went out into the world with the simple gospel of Christ, with hearts warmed and made earnest by their love for God and man and by their faith in the gospel as the power of God unto salvation, their word was with power. The walls of religious and national prejudice were broken down, and churches, embracing Jews and gentiles, were established throughout the civilized world, and the name of Christ, from being a stigma and disgrace, was raised to honor and power. There were differences of opinion then respecting the importance of the Jewish ritual—the observance of days, the eating of meats, and there were men who insisted on the importance of having their opinions formulated and made binding. But the apostles did not tolerate them, but insisted that every man should be fully assured in his own mind that circumcision was nothing, and that uncircumcision was nothing but the keeping of the commandments of God, and that in the matter of eating meat and observing days no man had a right to judge another. All forms of division were sternly rebuked and those who fostered them denounced as heretics. The disciples were exhorted to be of the same mind and live in peace, forbearing one another in love, giving diligence to keep the unity of the spirit in the bond of peace. While this spirit was maintained and the disciples stood upon the principles without any creed-statement in the modern sense whatever, so far from there being a want of church success, it was the period of its greatest power and mightiest progress. In this case the position of our objector fails.

This was the case in the apostolic age, and afterward so long as their spirit and methods continued. When Christianity had spread westward, and came in contact with Greek modes of

thinking and debating, and with the effete systems of Greek philosophy, "heresies," that is, divisions based on divers theories began to spring up. From the time of the Emperor Constantine, when Christianity obtained recognition by the government, sects began to abound. Between Corinthians, Carpocratians, Valentinians, Ophites, Patripassians, Artemorians, Montanists, Manichaeans, Noetians, Eunomians, Aëtians, Apollinarians, Adoptians, Nestorians, Eutychians, Monophysites, Monothelites, Arians and semi-Arians, Pelagians and semi-Pelagians, Homoousians and Homoiousians, creeds and creed-statements were abundant. If they were of any essential service in promoting the success of Christianity, certainly this was the period for its display. But the fact of history is, that from this time the work of making converts to Christ and cultivating godliness, love, and benevolent deeds for human welfare grew weak; the activities of the church were devoted to disputing on creeds and making converts to sects, the spirit of Christ was sacrificed to a spirit of rivalry, hatred, and persecution, and the lamp of spiritual life burned low in the church, and came near to extinction. Creed-statements had been abundantly present, and if our objectors' position is true, church success should, in logical sequence, have been equally present. Was it so? Rather the reverse was true. Their importance to church success had a large trial, but it is safe to say that they acted against it rather than for it.

True, on the division of the empire, and the grand schism between the eastern and western churches the hierarchy in the western church, impersonated in the pope, held a wide and powerful sway. But who will call this period of mediæval darkness, of ignorance, corruption, warfares, murders, and all forms of vice and degradation, a period of church success in any true sense?

The period of the Reformation was another instance of what we deem church success. The crust of ignorance and spiritual death in which the human mind had been confined was broken, and new life, new spirituality, freer and more active thought, deeper and more intelligent consecration to Christ and Christian

work, more spiritual freedom, more activity in genuine gospel services, ensued. The New Testament and apostolic view of Christianity and church-work was resumed and a new and successful impulse was given to the efficiency, not of the Roman Church, but of the church of Christ. All Europe felt the thrill of the new life; and simple Christianity, instead of priestly rule, became a power again among men. What was the element of this new success? A new creed-statement or multiplied creed-statements? Not at all. The essential point in the Reformation of Luther was the holding up of the Bible as the standard in opposition to church authority. To the Bible would Luther bring all the practices and usages of the church, and wherein they did not conform to the divine standard he denounced them. The broadest distinction between Protestantism and Catholicism was that the one was biblical, the other traditionary; the one maintained that the Bible should be in the hands of the people, and that the right of private judgment should be sacred, the other that the authority of the church was paramount, and that the right of interpreting the Bible and making the creeds was vested in it.

Luther went forth with the open Bible, without any creed-statement; and with that as their text-book and guide and the embodiment of their faith did he and his co-laborers do their grand work for the world. Afterwards some of his followers thought it necessary to have a statement of their belief set forth, and Luther, sorely against his judgment, consented to the Augsburg Council. Then the Augsburg Confession was agreed to and proclaimed. The result was that a small portion of those whom the new movement had aroused agglutinated around the confession and formed the sect of Lutherans. But how shorn were they of power as compared with the great ground-swell of the whole Reformation, which embraced in it only the spirit of Christ and the gospel, with "the Bible only" as the "standard."

The grandest work of the Reformation, then, was done without creed-statements and with the Bible alone as the standard. It does not matter how wide from our views of truth some of the interpretations of the reformers were. It was the Bible as they

understood it, and that was enough. They were free, and they were honest. The vital truths of the gospel they held firmly in faith and life, and they were earnest in proclaiming them. Having these, for the rest, better is an honest error in freedom than truth in chains.

Subsequently divisions arose and creed-statements multiplied. For an illustration of their value in building up the church of Christ let its history in England and Scotland under the Stuarts be studied. Creeds were plainly enough stated, and zeal for their defense was sufficiently emphatic, while the dungeon, the faggot, and the block, and the varied instruments of persecution, were the weapons of their gospel.

How is it in our own day in the times of the church's best success? It needs only to be stated and the fact will be recognized that, in times of revival and spiritual activity the creed-statements are in abeyance, and Christians, without regard to sect, work with single hearts for Christ. Then the church has power. But as soon as the sectarian zealot brings forth his creed, and the strife begins for each partisan to build up his own sect, the spirit of reformation is at an end and the revival ceases.

In all these tests of history it is found, not that creed-statements are essential to the success of the church, but that their introduction has been attended by a weakening of its power.

But there is another "canon," or rule, which may be applied to this question. It may be stated thus: If any one thing varies in any manner whenever any other thing varies in any particular manner, it may be concluded that the two things are somehow related as cause and effect, or, at least, are connected through some fact of causation. For instance, it is observed of bodies—especially of metallic bodies—that they expand when they are heated, and that the expansion varies as the heat varies. It is inferred that heat causes expansion.

In observing the tides and the moon it is found that the high-tide varies in any place as the time varies when the moon passes the meridian of that place, and that the tidal-wave moves around the earth with the apparent motion of the moon around the

earth; hence it is inferred that the moon is connected with the tides in some relation of causation.

A farmer tries what is claimed to be a new fertilizer. He finds that a little of it promotes the growth of his crops. He applies more, and finds that the growth of his crops varies as the quantity of the material applied varies. He concludes that it is a genuine fertilizer.

It has been observed that if a barometer is taken to the top of a high mountain or up in a balloon the column of mercury in the tube falls, and that it rises again as the barometer is brought down, the mercury varying in its height inversely as the height from the level of the earth varies. Hence it is inferred that between the two facts, the height of the barometer in the air and the height of the mercury in the tube, there is a causal relation, and it is taken as a proof that the atmosphere has weight, this weight growing less the higher we ascend.

Under this rule, if it should be found that church success uniformly varies as the abundance and fullness of creed-statements vary, we must infer that they are connected with church success through some fact of causation. But though we may not be logically warranted in saying that if they do not thus vary they are not thus connected, we may go a step further in another direction, and say that if it is found that church success increases as creed-statements diminish—that is, in proportion as they are less numerous, cover less ground, or are less emphatically insisted on, any or all these—we are warranted in concluding not only that they are not essential to church success, but that they are a hindering cause, and should be entirely dispensed with.

The facts already cited show that the more creeds the greater and more numerous have been the divisions in the church; and the more the divisions the less the power of the church for its proper work. We see, too, in our own day, as has been seen in all history, that the more the spirit of Christ gains possession of Christian hearts, and the more they are actuated by the great principle of love to God and love to man, the more they are drawn together, and the less do they think of the minor points in which they differ. Moreover, the more they are drawn together by

this spirit, and the more their small differences fade out of sight, the more is their influence in the world, the greater is the concentration of power on the all-comprehending work of the gospel, and the greater their effectiveness in carrying it forward; hence the tendency to union and the organizations for united Christian effort. Presbyterians and Congregationalists forget their differences in the American Board of Commissioners for Foreign Missions. More differences still are laid aside in the Evangelical Alliance, and still more in the Young Men's Christian Associations, the Sunday-school unions, and various other organizations for efficient Christian work. And generally the more the greatness of the mission of the church, as Christ's reformatory agency in the world, is magnified, the greater is its success in that mission, and at the same time the more are creeds forgotten or set aside. And they are forgotten or set aside not because men change their opinions, but because they instinctively feel that to bring forward their statements and to emphasize their differences would be a positive detriment to the cause which engages their hearts. In seasons of general revival the power of the church, as a whole, is greatest in a place where the sect divisions are forgotten, and the one thought of saving sinners from sin and bringing them to Christ absorbs all minds and energizes all endeavors. The hypothesis, then, that a creed-statement is essential to church success, is brought to the test of historical facts under both these rules, utterly fails of verification. And what is more, we have a very decided intimation that the contrary is true, and that they are a positive hinderance.

But I know we shall be met here with the *argumentum ad hominem*: "You declare it as your own denominational position that you reject all creed-statements, and your success certainly does not show well as compared with other denominations who have them. How do you account for this?" We have no disposition either to deny the fact or evade the question. But first let us take another view.

It is a well-known fact in philosophical inquiry that men are liable to be misled in their investigation by an "intermixture of circumstances." It is rarely possible to find two circumstances

existing by themselves, and we are compelled to consider them co-existing with many others. There is danger, then, that in a careless, and sometimes in a somewhat careful, investigation a circumstance will be taken for a cause which is not a cause, while that which is the real cause is overlooked. This is especially true when the question has been prejudged, and one is looking for cases of the relation of antecedent and consequent in certain facts to confirm the theory that they are cause and effect.

Somebody has observed several cases where, the last Friday of a month being rainy, the next month was a rainy month, or the last Friday being fair, the weather of the next month was fair; so they are confirmed in their belief that there is some causal relation between the weather of the last Friday in any month and that of the succeeding month, or that the weather of the last Friday is "a sign" of the weather of the next month. The real causes of the weather are overlooked, and the contradicting cases are ignored.

In Europe, for many centuries, the nations that have been prosperous and strong have had a monarchical form of government; hence the European infers that a monarchy is necessary to the prosperity and strength of a nation, and that republics can not succeed. Hence it was that on the outbreak of our civil war they confidently expected our national ruin. They thought it impossible that a country without a king could stand the strain of such a war, and the rebellion must succeed. The form of government is here taken for the cause of national success, while the real causes—the intelligence, morals, industry, and frugality of the people, and a patriotic loyalty to the nation as a nation rather than to the king as its sovereign—are overlooked.

So it may be in this case. The constant fact has been that a good degree of church success, especially of denominational success, has been found co-existing with creed-statements. Indeed, as before intimated, Christendom has been so thoroughly divided into sects and pervaded by creed-statements that there has been as little chance, of late years, to observe church success without them as there has been in Europe to see national

success without a crowned head. So a habit of thought has been engendered which has rendered it almost impossible in many minds to separate, even in idea, the prosperity of the cause of Christ from the success of the denomination, or to conceive of church success without a creed-statement as a concomitant.

But let us see if there can not be found among the circumstances attendant upon the grand successes of the gospel some which are uniformly present, and which ought to be taken as the true causes. Take the case of the apostles. What do we find among them?

1. We find them to have been devout believers in the Lord Jesus Christ as a savior from sin. By this faith they had been led to forsake their own sins, and in their hearts and lives they had been converted to him. The spirit of Jesus dwelt in them and actuated them.

2. They believed the teaching of Jesus and the doctrine of the New Testament, of which, under God, they were the authors. This embraces the statement of faith which we have given above as our own. Inspired by love to man as well as love to God; believing that men of all nations were sinners and that Jesus had died for them all, the righteous for the unrighteous, to bring them to God; that in him was everlasting life and out of him there was no salvation—they went forth with a large-souled consecration and an undaunted zeal to win Christ and win souls to Christ. And the Spirit of God went with them. They did not count their lives too dear to be sacrificed in their work; and, feeling themselves debtor to Jew and to Greek, they went everywhere on their mission of love and salvation.

3. They had a firm faith in the resurrection and a future state. Christ had brought life and immortality to light to them through the gospel, and they accepted it. Life to them was a reality whose issues were comprehended by eternity alone. Sin to them was a fearful destroyer, working ruin to a soul whose destiny was eternal. Possessed by such convictions they were wonderfully in earnest in preaching the gospel of salvation and proclaiming Jesus as man's only hope and all-sufficient Savior.

4. They were persistent and systematic in their work. They did not act temporarily nor spasmodically. When they went to a place for their work they set about it by such measures as promised success, and continued till they saw the cause firmly established. Leaving it, they did not leave it to die, but left the body organized for Christian work, with competent men to see to carrying it forward. These were the elements of their success. The same were the elements of Luther's success, of Calvin's, of Wesley's, and of successful Christian workers of all times and in all spheres.

Is it not the fact of all history that the following things have been present and have been the essential elements in all cases of genuine success in Christian work: Faith in Jesus as the Savior of men; faith in his words; hearts of devout piety and consecration, and filled with love to God and love to man; a conviction of the fearful nature of sin and the essential value of holiness; faith in the gospel as the power of God unto salvation; a self-denying earnestness in working for man's deliverance and salvation from sin; a love for man as man and a desire for his welfare, temporal and eternal, seeking to alleviate his bodily ills, to promote general intelligence and education, to strengthen morality and save from the slavery of vice, to make homes happy and nations prosperous, and to do all things possible for the good of man, individually and collectively, for this world and the next; a serious conviction that man's character in this life bears upon his destiny in eternity for good or ill; a disposition to forget all smaller differences and join with any and all in labor for the gospel's grand end; with such a conviction of the importance of these things as will lead to united, systematic, and organized endeavors to promote their success and a tenacious persistency in laboring for it in all possible fields, by all possible means, through all seasons of the year and all periods of life?

We can point to instances of church success where creed-statements are wanting. Can anybody point to instances of it where the above-named elements are wanting? Have not these always been the secret of religious power—in the apostles and their co-laborers, in Luther and the leaders of the Reformation,

in all those who have done a grand work for Christ and humanity, Protestant and Catholic, orthodox and heterodox, of all creeds and no creed, pastors and evangelists, ministers and laymen, successful devotees to Christian work of all ranks and in all spheres?

Here are several causes all related to each other, and all helpful to the same result. To the highest results all are necessary. But a variation of effect is possible according as there is a variation in the intensity of the causes or in the completeness of their combination. Taken together they stand the test of both our methods of verification. Where they are present success is present, where they are absent success is absent, where they vary success varies.

The introduction of a creed dividing the forces of Christ and preventing that united co-operation which is necessary to the highest results always and necessarily tends to hinder, but may not destroy success where the other elements are strong, and active grand results may often be seen in spite of the hindrance. And there are many other things besides creeds which create divisions and foster strifes. Not every church, either with or without a creed, is perfectly united. Schisms and differences of various kinds and for various causes exist, other than those arising from creeds, and wherever and from whatever cause they exist they have the same fatal effect. Spiritual power, all power for good is paralyzed.

Sometimes this combination of causes is found existing and operative for a short time, and then a relaxation follows. These are the seasons of revival which are barren of permanent results. To be genuinely effective the work needs to be continued, and the new force organized and set to work with high purpose.

Sometimes there is a lack of wisdom in the choice of measures—a lack of system in organizing them, or a lack of persistency in carrying them out. Sometimes, and oh, how often, there is a lack of a thorough conversion, of a clear vision of what the Christian life means and what it demands, a failure to see how much greater it is than all our petty whims and selfish interests, so that the missionary spirit which belongs to the gospel of

Christ, the spirit of consecration to Christ, and the best service for him, is woefully wanting. Where such is the case the church, so-called—it is not a church in any true sense—is not only powerless, but a reproach. And generally there is too often a lack of faith in the verities professed, of such a faith as takes possession of and controls the life, and looks at Jesus and the gospel, at man and his destiny, at Christian life and Christian duty in such a light as to bring the whole being into harmony with God. Thus his indwelling presence and his almighty love and power co-operating with our endeavors is forfeited.

Here we may make confession of our denominational weakness, and look for the cause. Denominationally—as compared with many others—our success is not flattering. We might plead in palliation that we do not exist for the up-building of a sect, but for the enlargement, the liberalization, and unification of the body of Christ. While our numbers have not largely increased, and our denominational mark in the world has not been very signal, the idea for which we stand, and the end for which we work are grandly progressing. The bonds of sectism are weakening, and the spirit of union and liberality is pervading all churches, besides making strongholds in independent organizations. In all this we see the success for which we pray.

But we do not palliate—but to confess. In many of the conditions of true success we are wanting in common with other denominations; in other respects we acknowledge our shortcomings are our own. Wanting in a creed statement and the animus which it inspires in its little sect, many of our people, ministers and laymen, fail to grasp the grand idea for which we stand. They can not quite rid themselves of the narrowing influence of sectism in the religious atmosphere around them. They do not quite comprehend that the kingdom of God is the object to live for, and that as it is greater than any sect so it is more worthy of our zealous, and consecrated, and unremitting labor. Our endeavors for building up the cause have lacked persistency. We have had many revivals, and large numbers have been added to our churches, but the work has been spasmodic and temporary. The idea has not been instilled by the minister, nor

grasped by the convert, that the service of Christ means organized, harmonious, and self-denying work by all possible means for the sustenance and advancement of his cause and for the welfare of man. So revivals have often, while adding members to the roll, added no effective strength to the churches, and no such enterprising earnestness in the cause has been shown as will indicate that they realize it to be important, and thus commend it to the thoughtful, or insure its success. The ministry likewise has lacked industry and wisely-applied efforts in the cause. They have taken the chief end of their mission to be to have revivals in the winters and add converts to the churches, and the rest of the year to preach their Sunday sermons and go home.

They have neither worked "daily, and from house to house" among their people, as the apostles did, nor have they devoted themselves to solid study so as to make themselves workmen that need not to be ashamed. They have often lived away from their churches, their pay has been small--and such services are of little worth--their traveling expenses have been considerable, and they have been obliged to give their attention to something else for a support. The churches have thus lacked leadership, and have been taught to be content with a shadowy semblance of the means of grace, instead of enjoying the constant and united labor of pastor and people. They have lacked the essential elements of success which would enable them to take and hold a strong position in central places. Many have mistaken the meaning of Christian liberty, taking it to be freedom from religious services instead of freedom in them.

The result has been a lack of public spirit—a lack of that organized and systematic effort in general measures which comes only of an all-controlling conviction of their importance; for organization is born of life, not life of organization. When the conviction of the importance of a thing takes general possession of men's minds they easily organize and work together for its attainment. System is the outcome of intelligent endeavors to attain an end; and that system is best which in any case will best reach the end. But unless the conviction of the importance

of the end is general enough and strong enough to unite the efforts of men and hold them to harmonious and persistent endeavors to attain it, no success will be reached. Our difficulty has been not primarily in the lack of organization so much as of that devotion to the broad work of Christ and humanity which compels organization for its accomplishment. Our lack, then, which we would not deny, arises, not because we lack in creed-statement, but because we lack too generally in the self-denying and intelligent consecration to gospel work in its broadest and highest sense.

This is an outline of the evils that need to be remedied. And the importance of the cause we espouse—which, rightly conceived, is no less than the cause of Christ himself—calls with a voice that should reach every ear to shake off the incubus that has enthralled us and to arise to new endeavor.

What we need, then, is not creed but *consecration*—personal consecration to Christ and his cause. We need a better conception of the grandeur and importance of the work of building up the body of Christ—a consecration to that work which will overshadow our selfish preferences and our shrinkings at earnest efforts, and lead to united and systematized measures for promoting it as well as to that steadfast persistency in those systematized measures on which the divine hand always bestows the crown of victory.

REV. ASA W. COAN.

Asa W. Coan was born near the village of Rome, Adams county, Ohio, November 15, 1833. His father, Captain Asa Coan, was a native of Cayuga county, New York. His mother, Mary Coan, was a native of Gallatin county, Kentucky. She was the daughter of Dr. John Jones, who was of Welsh descent. His father's father, Colonel William Coan, was of German descent. Both grandfathers were revolutionary soldiers. His father had four brothers, namely, Jacob, Charles, William, and Collins.

Asa W. Coan was one of a family of twelve children—seven sons and five daughters. His opportunities for attending school in his boyhood were very limited, and those not well improved. His parents and grandparents were among the earliest members of the Christian Church in Kentucky and Ohio. He united with the Christian Church at Stout's Run, Adams county, Ohio, January 12, 1852, and commenced preaching immediately. Being but a few months past eighteen years old, he determined to seek an education. Now came a time of trial. He had been remarkably successful as an evangelist, and the old ministers, to whom he looked for counsel, were all opposed to his going to school. Notwithstanding these discouraging circumstances he went to Clermont Academy, near New Richmond, Ohio, in November, 1853. He often speaks of Professor James K. Parker, principal of that academy, as the man to whom he is more indebted than to any other for whatever usefulness he may have been to the world. It was by Professor Parker's kindness, wise counsels, and generous encouragement that it was possible for him to remain at the academy for two years.

In the year 1855 he taught school one half the year and attended the academy the other half. In 1856 he opened a private school for advanced pupils, which he conducted with good

success for two years. In 1857 he was married to Miss Mary Morton. He continued teaching and superintending school until 1862. His large and generous respect for human rights made him a most unrelenting opponent of American slavery. To speak against that system, at that time, in that country, exposed him to the violence of the bitterest prejudice of the people. He was, nevertheless, popular as a preacher, and his services always in demand.

His position on the slavery question brought him into the arena of politics in early life, and he has continued to take active part in public affairs until the present time. In 1865 he was elected a member of the General Assembly of Ohio. Having previously read law, and having been a diligent student of public affairs, he at once became a leading member of that body. On retiring from the General Assembly in 1867 he settled as pastor of the church at Enon, Ohio. He continued in that relation for two years, when he accepted a call to the Bradstreet Church, Providence, Rhode Island.

In the autumn of 1873 he became pastor of the church at Marion, Indiana. For the year 1875 he was pastor at Jamestown, Ohio. In 1876 he removed to Yellow Springs, Ohio, where he remained until his resignation in August of 1881, to accept the position of editor of the *Herald of Gospel Liberty*, at Dayton, Ohio.

He is a man of decided convictions and pronounced opinions. He never occupies a doubtful position. He claims no right for himself, however, that he is not willing to grant to others. He is a trustee of the Christian Biblical Institute, of Antioch College, and was for many years a trustee of the Christian Publishing House. He is president of his conference, of the Ohio State Christian Association, and of the American Christian Convention.



Your Brother
Asa W. Coan

SALVATION THROUGH CHRIST.

BY REV. ASA W. COAN.

“And thou shalt call his name Jesus: for he shall save his people from their sins.”—MATTHEW 1: 21.

Salvation is the theme of the gospel. The name *Jesus* means savior. It is the Greek form of the Hebrew name Joshua. (Heb. 4: 8.) Jesus is ordained of God a “prince and a savior.” “There is none other name under heaven given among men whereby we must be saved.”

Salvation from sin is the great need of all men. “Sin wrongs the soul—its wages is death.” Our poor world weeps to-day because men are sinners. The sad, sorrowful history of our race is a record of shame and woe because it is the story of our sin.

The wisest and best men of all countries and all ages have devoted themselves most earnestly to the work of alleviating the sorrows of sin. He who has done nothing to break the power of sin has done nothing for the good of man; and he who has done nothing for the good of man has done nothing for the honor of God. He who helps man best honors God most. The name of Jesus gathers all its charm and beauty from the fact that he is both able and willing to save—“mighty to save and strong to deliver.”

In the investigation of our subject let us consider

- I. The necessity for the work which Christ came to do. And
- II. The means and methods by which Christ accomplishes his work.

I. *The necessity.*

That the world needs salvation—deliverance from the guilt and power of sin—from the love of, and desire to, sin—all human experience testifies. Sin has its sources in our inmost being.

The overt act is but the shadow of the inward condition which gave it being. Mere statutes, or rules of conduct, which attempt to restrain the outward act without correcting the inward conditions are powerless to deal with sin.

Sin is not an entity having an independent existence of its own. It is something that belongs to man, and belongs to each man personally. Sin has no existence save in the consciousness of the guilty wrong-doer.

1. Evidently the necessity for the coming of a savior did not arise from the divine side of the controversy which God has with the world. There is not now, neither at any time has there been, any disability on the part of Jehovah. "Behold, the Lord's hand is not shortened, that he can not save; neither is his ear heavy, that he can not hear." "Is my hand shortened, that I can not redeem? or have I no power to deliver?" There is not a chapter in the Old or New Testament that treats of the subject at all, that does not in some form assert God's power to save men.

2. Certainly there is not now, neither at any time has there been, a want of disposition on the part of God to save men from sin. "A mother may forget her child, yet will I not forget." "All the day long have I stretched out my hand." "God so loved the world that he gave his only-begotten Son; herein is love, not that we loved him, but that he loved us." It would be almost blasphemy to assume in the face of these scriptures, and of these scriptures, and of our own highest and best conceptions of the character of God, that it was possible to place him under a disability either as to his power or his disposition to save.

3. The same prophet, whose burning words proclaim in glowing grandeur both the ability and disposition of God to save, proceeds with equal clearness to set forth the hindering cause: "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

The bad fact of sin is the one and the only ground of separation between man and his God. Heathen worshipers spend

much of their time and thought in attempts to appease the wrath of their gods. It would appear that, for some time prior to the Babylonish captivity, the Jews had fallen into the practices of their idolatrous neighbors. The priests taught the people that God was angry with them on account of their sins and that his wrath could be assuaged only by a great multitude of sacrifices and offerings. The prophets, however, "whose lips had been touched with a live coal from the altar," uttered the word of Jehovah in most fearful denunciation of the priests and of their heathenish doctrines and practices. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offering of rams, and the fat of fed beasts; I delight not in the blood of bullocks, or of lambs, or of he-goats." "If I were hungry I would not tell thee; for the world is mine and the fullness thereof." "Will I eat the flesh of bulls, or drink the blood of goats?"

The people were most distinctly informed that their troubles did not arise because of God's demands or of his disabilities, legal or otherwise, but because of their sin and rebellion against his wise and holy laws that their attempts to bribe him with offerings were an abomination to him. Those offerings that were intended as confessions of their own sinfulness and as symbols of their cleansing and of their gratitude for blessings bestowed, were most basely perverted when they were offered as the price of an indulgence to sin.

The prophet was directed to forbid the wretched devotees the courts of the Lord's house, for they sought to compound with the Almighty, and to purchase his favor to their sins. They desired to be saved from his wrath, but not from their sins. Their trouble could be met only in one way, and that way was distinctly pointed out, so "that he may run that readeth it," and "the wayfaring men, though fools, shall not err therein."

"Wash you, make you clean: put away the evil of your doings before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come, now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as

white as snow; though they be red like crimson, they shall be as wool. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." This is "God's remedy for sin." He never had any other; he has no other now.

The gods of the heathen were the creatures of their own imaginations. They were the deified passions of base and degraded men. When one nation was about to engage in war with another nation its priests began the offering of sacrifices for the purpose of securing the favor of their own god. Offerings were provided at the public cost, and the treasury of the nation was often heavily taxed for that purpose. After the priests of a nation had glutted the vengeance of their own deities, they began not unfrequently to offer gifts to the gods of their enemy, thinking thereby to secure their good-will also. In this, however, it was necessary to use great skill and secrecy. If their own god should discover their gifts to other gods, he would at once become jealous and turn against his own people and chastise them for unfaithfulness. Their worship was a system of fraud and duplicity which could not fail to reproduce itself in the life and character of the people who practiced it.

The people of Moab worshiped Chemosh. When their king saw the hosts of Israel marching in triumph to the land of Canaan he was greatly alarmed. Vague traditions of the God of Abraham lingered among his people. The God of their great kinsman was Jehovah—the high God—the God of gods. No other god was able to stand before him who is the Almighty. Something must be done to secure the favor of Jehovah. So King Balak sent a messenger to the ancient home of Abraham and Lot, the ancestor of his own people, with instruction to bring from thence a prophet who, in the name of Jehovah, shall blight the glory of Israel and deliver him and his people from the danger to which they were exposed. The king was not only ready to bribe the prophet, but the wealth of his kingdom was ready to be offered as a bribe to the God of Israel.

Long years afterward the Prophet Micha, while reproving the

same disposition among the people of Judah and Israel, drew the picture thus: "O my people, remember now what Balak, king of Moab, consulted, and what Balaam, the son of Beor, answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Let it be distinctly remembered that this is "the righteousness of the Lord." That which consists in doing justly—maintaining integrity and purity of character. But it does not stop there. It loves mercy - finds supreme delight in tenderness and charity. Nor does it stop there. It humbly bows itself before the throne of Him who is the God of the whole earth—the giver of all good, and the only hope of man in time and in eternity.

This is the righteousness that saves men. It is the only righteousness that ever did save men, and the only righteousness that ever will save men.

The doctrine of purchasing the favor of God by the offering of sacrifice was not wholly unknown at the time our Savior was on earth. Hillel, who was the grandfather of Gamaliel, who was Paul's teacher in the rabbinical school at Jerusalem, is said to have taught that God was so well pleased with sacrifice that he could be induced by offerings to change his most solemn purposes; that if the priests had only sufficient number of cattle to offer, God could be induced to change any of the commandments of the decalogue and make it just the reverse to what it now is. It was a tradition of our Savior's time that a son might absolve himself from any obligation to care for his parents when they were old, by consecrating all his goods to the service of the Lord. The priests were interested in the abundance of sacrifice brought to the temple; from them they had their living, hence

their teaching. Jesus rebuked this doctrine most severely, and taught that he who cared for his father and mother most tenderly served God most acceptably.

No one sentiment is more universal among men than the belief that the source of our troubles is objective rather than subjective—that they arise from causes outside of ourselves, rather than from conditions within ourselves. In the time of the prophet Hosea, Israel and Judah were abundantly willing to offer sacrifices to God, but they were not willing to be merciful to the poor. The same spirit was rebuked by our Savior when he quoted that prophet to the Pharisees—“Go, learn what this meaneth. I desire mercy and not sacrifice, and the knowledge of God more than burnt-offerings.”

Men have always manifested more willingness to purchase the favor of God with offerings, than to accept it as a gracious gift upon the one only condition of being fit to receive it. God asks no equivalent for his grace—there is no price upon his mercy. If he should make such demand grace would cease to be grace, and the word mercy would become a misnomer. His mercy is as broad as human woe, and his invitations are given to the ends of the earth: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.”

We have seen that the necessity for salvation through Christ arises on the human and not the divine side of the controversy; that he came not to relieve God from any disability either of disposition or power to save; that sin is the source of the world's woe, and that Christ came to save his people from their sins.

Let us now proceed to consider

II. Some of the methods by which Jesus saves men.

In his speech to the Jews in the temple, St. Peter described the work which Christ came to accomplish in these words, “Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

To turn a man away from his iniquities is to save him from his sins. Jesus said that he had “come that men might have *life*,

and have it more abundantly." John said that "in him is *life* and the *life* is the light of men." Life is consciousness. In this case it is consciousness of God, of duty, and of destiny. It is consciousness of God's being—of his holiness and his love. It is consciousness of the obligation to believe and obey the truth. It is consciousness of immortality. The world lay slumbering in the torpor of sin, ignorance, and unfaith. Jesus came to waken it to consciousness. So much of *life* is there in him—so complete is his consciousness of God, of truth and duty, that his life becomes the light of the world. No man sees God as he is; no man sees life's duties as he should until he sees them through the eyes of Jesus. In the story of the prodigal son, the turning point in the salvation of the young man will be found at the moment "when he came to himself." When the consciousness of home, with its loves, its joys—when the consciousness of his father's pardoning pity, and of his own wretchedness and utter helplessness dawned upon his heart—then the question of his returning to his father was already settled. He "devised no schemes" for placating his father's wrath, or "satisfying his justice." He did not ask his father to lay his sins upon his obedient brother. Nor did he ask that "the merits" of his faithful brother might be transferred to his account so as to "make it possible" for his father to forgive him without bringing his government into contempt before his slaves and his children. Nothing of the kind appears in this story, nor does it appear anywhere in the teachings of Jesus.

Men who are in sin are represented in scripture as being sick. Jesus comes to all such as a physician comes to his patient. He comes to administer remedies and to offer nourishment. His remedy for the malice and hate which burrows in the heart of sin is the story of the cross—the tragic tenderness of dying love. In all the range of human thought and human feeling, there is no one reflection so fraught with tenderness—no one reflection having in it so much to subdue our rebellion and rebuke our sin as the remembrance of the wondrous love of Jesus. "We love him because he first loved us." It requires little effort to believe on him whom we love. Aye, "every one that loveth is born of

God." "He knoweth God." "He dwelleth in God because he dwelleth in love." He is a new man. He has been created anew in Christ Jesus. Having a new and spirit-quicken'd love he has a new heart. To such a one God is no longer a vague, mythical uncertainty, but the most real of all realities. The long dark night of doubt and unfaith has given way before the rising of the Sun of Righteousness. His imprisonment is at an end. He is redeemed from bondage of lust and passion. He is ransomed from the oppressions of avarice and greed of gain. He is released from *all* sin, and his cleansing is a most glorious and wonderful reality. He that was lost is now found. He that was blind now sees. He that was dead is now alive.

Christ's salvation removes the guilt of sin. It removes the desire to sin. It breaks the bonds of sin. It is deliverance to the captive. It is the bread of life and the water of life. O thou blessed Lamb of God, ever more give us of this bread, and grant us that we may drink of that water, and thirst no more.

"Feeble, helpless, how shall I
Learn to live, and learn to die?
Who, O God, my guide shall be?
Who shall lead thy child to thee?

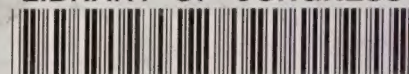
Blessed Father, gracious One,
Thou hast sent thy holy Son:
He will give the light I need;
He my trembling steps will lead.

Through this world, uncertain, dim,
Let me ever lean on him;
From his precepts wisdom draw,
Make his life my solemn law.

Thus in deed, and thought, and word,
Led by Jesus Christ the Lord,
In my weakness, thus shall I
Learn to live, and learn to die."



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